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WHAT THE POSSESSION OF THE Living Faith is,

And the fruits thereof, And wherein it hath been found to differ from the dead faith of the World, in the learning and following of Chriſt in the Regeneration.

With

An Opening of Light to all ſorts of People that waits for the Kingdom of God;

And a Candle Lighted to give the ſight of the good Old Way of God, from the wayes that now enſnares the ſimple.

Written by *James Naylor* in the time of his Impriſonment, and now Publiſhed by a Friend.

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William Antony

FOraſmuch as a right Faith is the onely ground of mans Eternal happineſs, and the onely thing which gains the Creature an entrance towards his Creator, and without which it is impoſſible to pleaſe God, though much hath been ſaid of it already, yet I having found by learning the true and living faith which hath the living power, different from that faith which is dead and without that power; And ſeeing that ſo many at this day are at eaſe in a dead faith, and their ſouls in the grave, In tender love thereto I am ſtirred up to declare ſomething of the faith of Chriſt which I have found onely effectual to Salvation and Reconciliation with God. And ſomewhat the rather in regard the Enemy hath ſpread ſo many falſe reports of me touching my faith in Chriſt Jeſus, which here I ſhall declare in plaineneſſe, for the ſatisfying of ſimple minds who deſire to know Truth rather then to Reproach it; and for thoſe who ſeek occaſion, I chuſe rather to bear their reproach that are in that Nature, then contend therewith, for my work is not with Fleſh and Blood, nor is it in my Spirit to ſtrive with any about words that ſtir up ſtrivings and contention and edefie not, but with God I ſtrive daily, and to that of God in all I ſeek to be manifeſt which reſiſts not evil, but ſeek to overcome it with good, waiting for the Kingdom of God in all, and the Souls Redemption out of death, and the Seed out of bondage, and where that is not effected in meaſure, I look not to be owned, nor my witneſs received, though it be not of my ſelf, but Chriſt Jeſus in me.

And firſt a Faith or belief I have found in the World, of which I ſhall ſay little in this place, having found indeed little in it to the Salvation of Life; It's a literal Faith grounded upon the Hiſtory of the Scripture touching God and Chriſt, and what Chriſt did in that Temple which the Jewes deſtroyed at *Jeruſalem*, &c. but doth not know him in Spirit, nor believe him as his Name is EMANUEL to all Generations, and ſo doth not neceſsarily work the believer into a conformity to that head, in his then walking, by his coming again in

the ſame Spirit and Power, working in them the ſame Will, Mind, and Affections, and Obedience to the Father in their meaſure which was in him the Example, Author, Worker and Finiſher of the True and Living Faith.

And of this Faith (being ſomewhat dreſſed by the ſeveral Opinions of men) are all the unclean Spirits living in whatſoever abomination is to be mentioned in the world, all Sects and Opinions, or whatever may be found in all Colours in theſe Northren Parts of the World, with this Faith they are covered, and this is their ſtrength, and here they take comfort to themſelves againſt all Reproof within or from without, though living openly in the greateſt Whoredomes againſt the Spirit of Holineſs, Carnal or Spiritual that can be mentioned, even at a diſtance from Chriſt in his whole life, yet they believe Chriſt came to ſave ſinners, of which they are chief; and they that are whole need not the Phyſitian, *&c.* And ſo the greater their wickedneſſe is, the nearer to Chriſt they believe; And by this Faith he that came to ſave People from ſin and to lead out of ſin both by Example and Spirit, is made a cover for all filthineſs of fleſh and Spirit, and to ſtrengthen the heart of wickedneſſe againſt the life of holineſſe, ſome in one ſin ſome in another, but with this Faith do all ſorts ſtrengthen themſelves and hardens their hearts againſt the light of Chriſt and that Spirit which reproves the World of ſin, and convinceth of it, and would lead out of it; and hence it is that the witneſſe of God that is holy in all, is trampled under foot in all, and little regarded in any, but by this Faith believed on in none to be the way to the Father, though the world have no light but it, nor is there a Promiſe of Life in any other: And this to me appears to be that Faith of the Devil or dead Faith the Apoſtle ſpeaks on, *Jam.* 2. though more hardned in it againſt Gods fear, for the Devils when they believe tremble at it; So this Faith I leave, being judged already by its fruits with the light of Chriſt in every honeſt heart that loves holineſs.

And of that Faith I ſhall ſpeak ſomthing in which I have found a meaſure of the Life of Chriſt made manifeſt in my mortal Body, in which life alone is the True and Eternal union and atonement with the Holy God, into whom no unclean

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thing can enter, And this is not a notion of what was done in another generation past or to come, hundreds or thousands of years distance, but that which leads to the beginning of the work of a new Creature at this day, and a new birth spiritually begotten and born and brought to light, without which none can see the Kingdom of God nor enter therein; And this Faith doth not work by the comprehensions of brain knowledge, that because I could here conceive or declare of Christ Jesus, from the beginning to the age thereof in words or thoughts, that therefore I have learned him, or know him as I ought to do, or am grown up in him to a perfect man, and so to deceive others by declaring and boasting of what God hath not wrought in me, as a man may easily do and deceive his own soul, and bewitch others also, by leading them out of their measures of Gods present work in them. But of the living Faith wch now worketh powerfully in spirit by love thereto, the mistery whereof is holden forth in a pure conscience, working out the old leven, purifying the heart and making all things new, judging and killing and crucifying with Christ in spirit the works of the flesh, and casting out every thing in me that is not of God, and renewing in me the things of God in their order by his mighty working in me, in which the soul is raised out of the grave, and the dead restored to life, actually and not in conceit. Of the Grounds and Workings of this Living Faith I shall speak something.

And though the foundation of this Faith or beginning of it was, that I did really believe in that which Christ did and suffered at *Jerusalem*, and that therein that vessel he bare the sins of the World, and satisfied the wrath of God for sins past, and overcame death, hell and the grave, and made way for the Seed to arise in all through the whole World who would believe in his light which then shined through him to all men, wherein he might be seen to be the Way, the Truth and the Life apparent, openly triumphing over all that had passed above the Seed. And much more might be said of him there finished, all which I did believe according to Scripture, which was as an opening of me to receive him from Heaven in the same spirit and power, without which I could not have received the gift of that holy Spirit, God having so purposed from the

beginning, that the Covenant of Eternal Life and power ſhould be received no other way but by faith in him, who in the fulneſs of time was there manifeſt in fleſh, for the taking away ſins paſt, and making a way for the Reſurrection of life over all, to ſave from ſins for time to come.

The effect of which Faith when in the Light I firſt received it, did turn my mind out of all my ſins paſt, and took my mind out of them and turned me towards God, and holineſs of life I then believed to attain in that faith, and receive power therein to grow up in him to his fulneſs and ſtature, which then I ſee no leſs Faith could ſave me then the perfect Faith of the Son of God, which before I had not received, but then received with ſuch gladneſſe of heart, that it ſet my face and delights out of all ſin towards the perfection of Chriſt in which I then believed, which was the Joy then ſet before me; yet was not the work done and finiſhed in me already, though (I having received the Faith and Hope of the Son of God, and was turned from all my former ſin and my own righteouſneſs, ſo that) if I had departed this Body, I had died in no leſs Faith then the Holy Faith of Chriſt Jeſus, and ſo being turned to his Spirit out of the works of the Fleſh, I was turned from my ſin, and ſo from condemnation, yet was there a great work to do in me before I could witneſs freedom from the body of death, and the root and ground of evil removed, and the ſeed raiſed to reign, and the ſoul brought into the holy City, the reſurrection of the dead, and fellowſhip in the Father and the Son, &c. And that glorious liberty of the new Creature, and all things to be of God in me, as the ſcriptures do witneſs; ſo this faith didnot work me into a conceit of my ſelf, glorying in knowledge, and ſo to become a Teacher of others what I had conceived below the life, but it led me down into the obedience of the Spirit of Light, to wait therein for the Reſurrection of Life, and I came to ſee in that Light that the motions of ſin did ſtill work from the old ground and root, and that muſt be removed by the power of Chriſt working in ſpirit, and my obedience and watchfulneſs therein was required, and that without obedience to this faith I could not come to perfect victory over the enmity, nor the glorious liberty of the Sons of God; for though this faith had turned my heart towards

Chriſt,

Christ and given me hope to attain him, yet I had not then learned him, nor was he yet formed in me, so was I led in the light of Christ, to see what I had of this treasure in the earthen vessel, which I found to be in me very little, and that Seed the least of all Seeds, so I became little in that eye which told me the Truth, though I had been high in my own thoughts formerly.

And so to the Word of the beginning of Christ I was led, or the first Principle of the Doctrine of Christ, that with that which teacheth Christ, I might learn Christ in every measure of him as I grew therein; so was I brought to know him that was made under the Law, and to the foundation of repentance from dead works, and to Doctrines of Baptisms, and to Eternal Judgement; Then came I in Truth and Life to see what they were doing whom the Apostles exhorted to work out their own Salvation with fear and trembling, after they had fully believed what Christ had done for them at *Jerusalem* in that vessel, and many other Scriptures did he open to me as I learned him, which before to me was a Mistery, while I learned them in meanings without the Life of Christ, which then was opened by the Revelation of Christ Jesus as they came to be fulfilled in me, being led by the same Spirit in that work of Faith; then came I to see that I through the Law must be redeemed from the Law, and that my redemption from it must not be by making it void, but by fulfilling of it, and till then it had power over me, and sin took occasion by it to strengthen it self in me; but as I came to grow in the Spirit and Power of Christ, I was in him brought through it, it in him fulfilled, and I dead to it as it came to be fulfilled, and the words of Christ I found true, *I came not to break the Law but to fulfil it*, and it is easier for Heaven & Earth to pass away then one jot of the Law to pass away tell it be fulfilled, and I needed not a meaning to that Scripture, but a fulfilling thereof in Christ Jesus; And the School-master that brings to Christ I learned, & Christ formed, & the heir under Tutors, before *I* knew the liberty of the Son of God or perfect freedom, and then I saw the Scriptures could not be broken nor wrested, but it must be learned in the life of it to Salvation, which the unlearned wrest to their own destruction by meanings without life, and that it was of

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no private interpretation, but this one Spirit muſt open it all in the fulfilling thereof, and this Faith in Chriſt Jeſus onely was able to make wiſe unto Salvation of Eternal Life.

And then came I clearly to ſee Chriſt Jeſus ſet before me in all things that I was to go through, in that faith which I had firſt received, and that the attaining of him was the hope of glory, and no hope without him; and this hope was as an Anchor in all hardſhips and temptations, which was not a few I was led through, but all was counted little while I ſtood in this Faith, for the hope that was in me to win Chriſt; And I clearly ſaw that notwithſtanding my firſt faith in what he had done at *Jeruſalem*, yet if I did not continue therein to follow the ſame ſpirit in obedience thereto, believing therein, in all its leadings hoping to attain to Chriſt Jeſus the end of that Faith, in daily growing towards his Stature and fulneſſe, but had turned aſide, or ſet down ſhort of the leadings of that Spirit in the way, I had made void my hope of Glory, the work of my redemption, and that which Chriſt did at *Jeruſalem* (as to me) and had denyed my firſt Faith, and could not have been ſaved from wrath to come. That being the end of that Faith committed to me, that therein I might faithfully without doubting follow him in Spirit through all Tryals and Temptations, of which way he was a perfect example in his walking in that Fleſh at *Jeruſalem*, that through the Scriptures I might have hope, ſeeing he went the ſame way before me there in which he now leads, and that therein I might ſee him to be the ſame to all Generations as he was there, and in his Saints that followed him. And as they exhorted one another to look unto him in their Travel, who was the Author and Finiſher of their Faith, and to conſider him as an example who endured ſuch contradictions of ſinners againſt himſelf, leaſt they ſhould be weary of ſuffering and faint in their minds, and ſo their Faith and Hope was ſtrengthened; So alſo I looking to the ſame in him and alſo in them after him, my Faith and Patience might be doubled, and my obedience made without doubting, and my hope firm unto the end, which end was the wining Chriſt in me the Hope of Glory, the great Miſtery of Faith, which is hid from all till the Revela-

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tion of Christ Jesus, and so when the Saints and Apostles had Christ revealed in them, they were able Ministers of him, and had the mystery opened, and Preached it without doubt, that mystery of godliness, which was great yet hid from the world, but to them without all controversie, God manifest in flesh, not God flesh, but manifest in flesh, which mystery of Faith they held in a pure conscience, and so I knew my Faith to be the same Faith once delivered to the Saints, and the good fight of that Faith I came to know, and that Faith which overcomes the world, which hath the promise and inheritance of Eternal life, which all that go back from denyes the Faith of Christ, and sets up a Faith without Christ which is not the faith of Christ, and so in the learning of Christ I came to see the Faith of Christ from faith to faith, and the faith of Devils, the living working faith, and the dead faith without works, and I find that Christ never believed that he could never be perfect nor overcome the Devil, nor overcome sin, it was never the Faith of Christ to make void the Law of his Father unfulfilled in him; it was never his faith to revenge evil but to overcome it with good, it was never his faith to respect persons, or that he could commit sin and not be the servant of sin; it was never his faith to sue, contend or fight or persecute any, to judge for rewards, or Preach for hire, or any way to serve the Mammon of this world, it was not his Faith to observe his own will, his own times, or the worlds customes, but to observe his Father in all things, and onely what he received from him that he did, and could do nothing of himself, he never believed them to be children of God who said and did not.

And much such like things as these were never by him believed, but is the worlds faith to uphold them in sin & lusts, who are enemies to the Faith of Christ wch presents perfect to God by working out such evils; All which I came to see, not by man, but in the Revelation of Christ as in his Faith I learned him, growing into his Faith, into him and his life therein made manifest in my body; So I see what is his in truth as the truth is in Jesus, and what is the worlds and but called his to oppose him; And I see that which loves the things of this world to be none of his love, nor that his joy that takes pleasure in visible things, nor that his liberty which is in the works

of the flesh, nor that his peace that is in sin, nor that his patience thats seeks it own revenge, nor that his glory thats in pride, nor that his worship wch stands in carnal things, nor that his honour thats sought of men, nor that his knowledge thats after the flesh, nor that his fear that is taught by the precepts of men, these are in the world and not in him, but have onely got the name to be his, but are enemies to his life, and were never begat of his Father nor learned in the Son; all which and much like stuff I came to see the deceit of, by that truth and simplicity I found in Christ, contrary to the will of man.

And so in the life of Christ I have learned to know the growth of the Faith of Christ and the riches of it, and the end of it, which is Christ Jesus in all its working, and I also know the worlds faith, its uncleanness whose end is not to attain the Holiness of Christ in life, but would live in the worlds delights and have Christ for a cover, and be saved by the righteousness of another, which they have no mind to walk in themselves; And so that faith works not by love which loves not the life of Christ, but are enemies to his Cross, minding earthly things, and this is the earthly faith, but the living Faith works by love to holiness of life, and therefore purifies the heart, and the mystery of it stands in a pure conscience within themselves that have it, and not in telling and comprehending what was in another, for the Devils believes the Holiness that was in Christ and can Preach it, but cannot inherit it, because they love not to live the life of it, and by this I know them both for ever, and all that prove them in the life of Christ shall witness with me, the end of the one is the life of Christ in which himself walked, and the same obedience of the same Spirit to the same Father by the same power, according to the proportion of Faith received from God, which Faith is from above, and so layes hold on heavenly things for its strength, and so brings forth heavenly fruits; The other professeth and promises great things, but ends in the world and minds earthly things, and doth not purifie the heart, nor believes ever to attain the life of Christ, his stature or fulness, but counts it an errour in such as press after such attainments, and so the end of the conversation of one is Christ Jesus to hold forth in life and Power, the same yesterday and to day and for ever; The end of the other is a

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liberty to ſin here while they can take any pleaſure in it, and ſanctification and ſalvation when they are dead, and according to the end of each faith ſo it works, for its impoſſible for him that cannot believe holineſs to work holineſs, but according to each mans faith ſo muſt he inherit in this world and that which is to come

And in the workings and attainments of this living powerful faith I have found ſeveral meaſures according to my growth therein, from the Word of the beginning of Chriſt or the firſt Principle of Chriſt, and the fulneſs, age and ſtature of Chriſt, as betwixt a Babe & a man grown in ſtrength, & much working in ſpirit I found betwixt faith received of Chriſt Jeſus, & Chriſt learned in me; for though I received the faith of his fulneſs in what he was at *Jeruſalem*, in his fleſh there at once, yet had not I ſo learned him in Spirit & life in my mortal fleſh nor put him on at once, but in the light of Faith I ſaw I was ſo to run as to win him before I could put him on, wherein I came to ſee and know my ſelf begotten again in him by faith towards God, who is the way to God, in which way I came to ſee the begotten of the Father manifeſt in meaſure in me in the pure image of a Holy Child, ſeperate from the fleſhly ſinful ſeed, or Chriſt formed in me as the Scriptures witneſs, and when I did behold his pure image and his pure mind and nature ſo far contrary to my own, yet then was not he in his Kingdom nor all things put under his feet, nor could I ſay that Jeſus was then Lord in me, but by the Spirits working by this Faith I had received, and in hope thereof, was I made to endure the loſs of all things, and to deny all things that ever this holy Spirit did War againſt in me which might any way oppreſſe this holy plant or hinder its growth, owning his judgement in the light, upon what ever was in my heart or affections but him alone, though never ſo much gain in my account in the world, which judgement being owned & conſented to againſt my ſelf and all my ſelf lovers, therein was I parted from them in judgement, and ſo then was they ſubdued by the powerful workings of that Spirit and put under his feet, and I ſet free from them to ariſe with him above them, being brought from under them, and this was not done all at once, but in order as he appeared in the light to manifeſt every particular evil; And as that Faith I had received wrought by love to him a conſent in my

ſpirit to his juſt judgement upon them, and I made willing to give them up to the fire and to come out of them and joyn to him in the execution, leaſt he ſhould conſume me with them as it muſt have been had I ſtayed in them, and here I found the benefit of the light which goes before his face to prepare his way, and the ſalvation of Faith which ſaved me through hope of him, that I was not deſtroyed in my ſins, which Faith and hope gave me an entrance within the vail, or a hiding place in him while the indignation was over, which was to paſſe upon the man of ſin.

And ſo a voice was heard in the wilderneſs calling out of ſin, into a way I knew not, but as the light of his Covenant led me in the ſpirit of *Elias* turning my heart towards him, that he might not ſmite the earth with a curſe at his coming, in which way ere I came into the Kingdom of Chriſt my pure reſt I met with many hardſhips and great travels, and many temptations and tryals within and without, but the greateſt enemies was yet within me, which would upon ever hardſhip be tempting with unbelief to deſtroy this Faith and hope, which was all that I had ſet before me to encourage me to endure ſuch hardſhips, and to follow the light in a way I had not known, and to walk in the Clouds to meet the Lord, and to leave my former knowledge and wiſdom, and glory and riches, to go in a way I had not walked, and to abide ſuch aſſaults on every hand, every foot the world which I was called out of ready to overtake me and compaſſe me about, and to turn me back again into what I had ſeen and enjoyed, behind me, ever ſeeking to perſwade me that I ſhould never attain to him that was ſet before me in the Faith and hope; Then come I clearly to ſee, that though I had received the Faith of Chriſt as a ſhield in this War, by which I was ſaved that the wrath of God took me not away in theſe temptings and murmurings, and reaſonings and doubtings which did ariſe in the fleſhly part, yet the purchaſed poſſeſſion was not yet redeemed for me to enjoy at preſent, though I had heard and believed the Goſpel of ſalvation, and was ſealed with the holy Spirit of promiſe till I came to be builded up with Chriſt for an habitation of God through the the Spirit. And I found by dayly experience that my ſalvation was not compleat ſo long as my ſoul was ſubjected under any

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earthly luſt or paſſion, nor the War over, but as by the mighty working of God in me by that Spirit this came to be ſubdued under the feet of Chriſt, and the Soul ſet above it with him to reign in the heavenly place; ſo was my Salvation nearer then when I believed, for the Soul is not ſafe while ſin lives, or the fleſh luſts, for that wars againſt the Soul, and every ſin wounds it, and this ſhall all know who are not paſt feeling, what ever their Faith be touching Chriſt Jeſus, or what was wrought in another, whilſt ſin defiles the Soul it is not ſafe, nor the honeſt heart hath peace and reſt, for the reſt and peace is placed in the Holy City where comes no unclean thing, into which the Soul enters not till that all righteouſneſs be fulfilled upon earth, & the Soul ſingled from all corruption & have put on immortality, & death ſwallowed up in victory, when the ſting is taken away, which is ſin, & the ſtrength of ſin, which is the Law, which is not taken away but where it is fulfilled, there onely grace reigns through righteouſneſs, and this I found to be truth as the truth is found in Jeſus, as I came to learn him and put him on by Faith which I had believed; and I ſee the folly of ſuch as would make void the Law by talking of Faith and Grace, where ſin is yet ſtanding, and the Soul taken captive therewith, which I had often ſought peace therein to my ſelf, but could not inherit liberty to my Soul any other way but as it came to be purified in obedience through the Spirit.

And this work was not wrought in me by the knowledge of Chriſt after the fleſh, but as I came to learn him in Spirit, for ſpiritual wickedneſs had taken my Soul captive, and by the Spirit it muſt be ſanctified and ſet free. And I came to ſee that if I had been in his company here on earth as long as his Diſciples were in the fleſh, and ſeen as much as they did, and heard from his own mouth, I ſhould have been ſhort of this work as they were, in whom the Child was unborn when he went away in the fleſh, and they knew not what Spirits they were of, until he came again to them in Spirit and was revealed in them; then could they preach the Reſurrection of the dead and the Souls Redemption, and deſired to know him no more after the fleſh, when once they had received him in Spirit, but Preached Chriſt within the Hope of Glory, who till then looked for an outward kingdom and glory, until they had re-

ceived his promiſe, He that dwelleth with you ſhall be in you, I will not leave you comfortleſs, I will come unto you; the world ſeeth me no more, but ye ſee me, and becauſe I live, ye ſhall live alſo; at that day ye ſhall know that I am in my Father and you in me and I in you, And this was his promiſe, whom they received, whom the world ſeeth no more, whoſe expectations are carnal, neither can any ſee the Kingdom of Heaven but who are born of this Spirit and Heirs of this Life, and he that hath the Son hath life, and he that hath not the Son hath not life, but the wrath of God abides upon him whatever he may ſay he believes, and none hath the Son but as they receive this Spirit, and are led by this Spirit, and born thereof. And this I found alſo, that this Son of God doth not appear in any within or without, but as he conforms them to his own Image, which he hath alwayes born in this world, as ſaith the Scripture, When he ſhall appear we ſhall be like him, who ſhall change our vile bodies and make them like his glorious body, from glory to glory by the ſame Spirit; And herein we have boldneſs in the day of Judgement, becauſe as he is ſo are we in this preſent world; and this is not obtained with thoughts of believing without, but by a lively working Power, which works out the earthly image and nature, and conforms to the heavenly in that ſpiritual birth which is not of fleſh and blood, nor could fleſh and blood ever diſcern it in whom it was, but ever hated it in whom it hath appeared in all ages; Which is of a ſhining nature where it is begotten of the Father, and cannot be hid where it is formed, but by his fruits gives light to the world contrary to the worlds wayes, ſhowing of his coming to Judgement againſt the deeds of darkneſs; And this heavenly begetting of the Father is to be holden forth in that clear Image of the Father, according to every ſeveral meaſure as he grows therein without mixture, that all may ſee that he is not of this world, who alſo takes them out of this world as he grows in any or they in him, forth of the world they muſt go bearing his reproach, that the Scriptures may be fulfilled, they are not of this world, even as I am not of this world, and this is the worlds light and condemnation, even his coming. And ſo I find that Faith which joyns to the

world where it is, and doth not overcome the world, is not the faith of Christ, nor layes hold on the Power of Christ, though Faith may believe the History of the Scriptures concerning Christ, which faith sets not up the Kingdom of God in the heart, and casts out the world there; that faith saves not the Soul from the pollution of the world through lust, and so is but a conceit of Salvation and not the Power of Salvation, as saith the Scriptures, Whosoever is born of God overcometh the world, and this is the victory that overcometh the world, even your Faith; and the faith which works not thus, is like a body without a spirit which is dead; But the living Faith that stands in Christ Jesus, that Spirit purifies the heart and Conscience, and makes toward God in Christ the example in all good things, overcoming what ever would let the appearance of Christ in his temple, or hinder the bringing forth his vertues which is believed to be in him, to the utmost of what ever he hath received of the Father for such believers, who believes not in a lye, but in the Truth and Power of God as it is in Christ Jesus, and hath been declared in Scriptures, not for a discourse, but for an inheritance of life, of whose fulness we all receive according to our Faith, till his coming and we be compleat in him, and he in us; and so not come short of the Glory of God, the end of our Faith and Conversation, that to the world he may be manifest in life and power to be the same that ever he hath been, though he have appeared in several forms in the flesh, yet one in Spirit to make up a compleat body.

And therefore we find those who were of this Faith witnessed Christ present (which the worlds faith could never receive under any form or profession, but counted it blasphemy, and that spirit the spirit of the Devil) And so *Isaiah* witnessed this Child born to them that so believed in his time, who was the mighty God, the everlasting Father, &c. whose Name they knew to be *Immanuel*, and this was before he appeared in that Temple at *Jerusalem*; and *Ezekiel* was called the Son of man before that time also; and *Paul* said he was revealed in him, and spoke in him and wrought in him, and in his flesh that which was behind of the afflictions of Christ was to be filled up for his bodies sake which is the Church, and to whom

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he forgave any thing in his time, he forgave it in the perſon of Chriſt; and many more might be noted who confeſſed the ſame Chriſt in them preſent, both before and after his time at *Jeruſalem*, which Teſtimony could never be received (by the wiſdom of the world) in his Temples, before nor then, nor ſince to this day, for the god of this world being King in the heart, and having blinded the eye of the mind that ſhould ſee his ſpiritual Glory through the light of the Goſpel, he perſwades the world that he is either paſt or to come, but never preſent; and as many as are brought to confeſs him before men find it ſo at this day, who are hated of all men for his Names ſake, that the Scriptures may be fulfilled, and his Teſtimony finiſhed.

And this Faith which confeſſeth him preſent, is that which the world cannot bear nor receive, who will preach him themſelves at a diſtance, what he was and will be, but this faith cannot reach his coming at preſent in any meaſure to grow to his appearance now, nor will this faith ever give an entrance into his Kingdom upon earth, nor the holy reſt, nor is this the Faith of Chriſt (that puts him thus afar off) which fills with all the fulneſs of God.

And by what I have learned, this is clear to me for ever without any more Controverſie, That the faith that admits of ſin is not Chriſts Faith, nor hath any ſhare or poſſeſſion in him; that faith which is not holy came not from God, and ſo cannot build up to God; that is not ſaving Faith that doth not ſave from ſins, but is deceiving faith which deceives the Soul, and ſuffers luſt to defile it and deſtroy it, and ſo brings it under Condemnation, by believing lyes, and ſo letting in ſin upon the Soul by conſent, perſwading that it cannot be otherwiſe; and ſo gives the Devil victory and the world victory, and the fleſh victory and ſin victory over the Soul, which ſhould give the Soul victory over all; And what greater deceit can there be to the Soul then this is? And therefore for ever that which I have ſeen and learned do I declare openly, that this is the deceiving faith, & indeed rather unbelief then the Faith of Chriſt, which makes way for the god of this world to reign and act in things contrary to the life of Chriſt in the Creature, and the life of the Soul; and that faith

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which gives way to the leaſt ſin is not the Faith of Chriſt, whoſe work and coming is to deſtroy the works of the Devil, and redeem the Soul from ſin, and the leaſt meaſure of that Faith that ſtands in his life overcomes the world and ſin in that meaſure; and he that commits ſin goes out of that Faith and acts againſt it; And a lying faith I have found that to be which perſwades the Soul of freedom from Condemnation, but gives it not freedom from ſin which is the cauſe of Condemnation, and all ſhall witneſs this with me now or hereafter, that where ſin hath power there death hath power, and the grave and hell and condemnation hath power alſo, for theſe are the wages of ſin, then ſhall you ſay you were deceived who believed the contrary; And may not ſuch truly be ſaid to be paſt feeling indeed, who can commit ſin and feel no Condemnation for it already? And this is the effect of their falſe faith, to harden themſelves againſt the faithful witneſs of God in their own Conſcience, and the ſeared Conſcience hath made ſhipwrack of the Faith Chriſt, and the doctrine of Devils preaches the faith of Devils to give way to the works of the Devil, which all ſin is from the leaſt to the greateſt, and he that pleads for it is a father to it, and he that commits it a ſervant, and may look for the wages thereof if he repent not, notwithſtanding he believe the contrary.

And many may feel this Truth at this day, who have a long time believed with this faith, deceiving their own ſouls day after day, believing they ſhall not be condemned, when they are condemned already in their own hearts, and feel the weight of ſin daily preſſing their Souls, and burthening the pure Conſcience, and the fear of death and ſin keeps their Souls ſtill in bondage, and lyes upon them all their lives, and yet they will force themſelves to believe contrary to Holy Faith and a good Conſcience that they are ſaved and redeemed, and thus make ſhipwrack of ſaving Faith and a good Conſcience, by believing a lye contrary to their own daily feeling, no other thing to encourage them therein but this perſwaſion, which ſuites well with ſuch as take pleaſure in unrighteouſneſs, which perſwaſion comes not of God, but condemned by that of God in themſelves; and this is the ſtate of many at this day, though ſome there be whoſe Conſcience are ſeared, and

feel not this witneſs living in them, though their damnation ſlumbereth not, though they have loſt their Calling and Election alſo.

And this have I learned in Chriſt, that there is a great difference both in effect and nature betwixt that Faith which is the gift of God, and that faith which men make to themſelves, for that which is the gift of God is of his own nature, clean, pure and perfect as are all his gifts, and ſo it works naturally the Work and Will of God in all who receive it freely and mix nothing with it to darken it or ſtop his working, and by this Faith I am ſaved from ſin and condemnation, and begotten to the Father thereof in Chriſt Jeſus, which Faith is not of my ſelf but is the gift of God, to perfect holineſs in the ſight of God, and what ever is done in this Faith is not ſin, and whatſoever is againſt this Faith or not of this Faith is ſin, and brings Condemnation, and this Faith approves not of it; And if I act nothing doubtingly nor againſt this holy Faith, in this Faith I am juſtified in my own heart, and my own Conſcience kept clean, and I approved in Gods ſight, and I have boldneſs through the obedience of Faith in the day of Judgement, that it is not my own work but the righteouſneſs of Faith which is in Chriſt Jeſus, and this effect hath ſaving working Faith, and this is its Nature and Grace.

But another faith I have found which is not ſo in nature or effect, being not freely received from above, but is fained and hath its ground here below, and its ends alſo; The earthly man in his wiſdom from the letter, reaſon or comprehenſions, ſets up an opinion or Image in his mind touching God or Chriſt, or Religion, Worſhip, Doctrine or Manners, or any other thing, and then looking upon the likelineſs of it in the reaſoning part, gathers ſtrength to believe it muſt needs be ſo, and ſo forms a faith in himſelf; And though this faith be not perfect when he hath formed it and made it with all his ſtrength, but many things in Scriptures and the practiſe of the Saints (but eſpecially that of God in his own Conſcience will not ſute with it) yet the ſtrong man being above in the ſtrength of his Comprehenſion, forceth a Faith againſt all theſe, and cauſes all to bow under it; ſo this faith brings not forth the birth of Chriſt, nor his

his pure Image and Life, neither in matter of Worship nor Manners, but what he may imitate Christ and the Saints in worship and keep the world, and escape the Cross, and save his life and credit and glory there, that he will conform to, and glory in, and for the rest he believes it concerns not him now in all things at this day so to walk as they did; And as this Faith is not perfect in Worship, so in Practice also; for that evil he is not addicted to he condemns in all, but that which is in his own heart and eye, and brings him profit and pleasure, that he will cover, and believes it may stand with true belief at this day though formerly it could not; And this is the Faith made after man and not after God, and so serves in respect of Persons, Times, and Things, but bows not all these for ever to worship in Spirit, nor brings them under the foot of Jesus that Spirit, but being earthly by nature hath earthly effects, and God doth not own that with his Power, nor goes forth with that which man makes, but with his own Gift, which is good and perfect in every measure thereof; And this also I have learned in Christ Jesus, and declare to all that seek Faith in him, That I never received any measure of this Faith of Christ in vain, but whatever I acted or suffered therein, from the least measure till this day, in it I prevailed, against what ever the light of the Spirit led me out therein, and a shield I have found it, and a growth in it towards Christ Jesus in every work of it, wherein I have stood single to the end, however tempted or tryed before the end appeared, yet in the end of that Faith I was ever a Conqueror through the Spirit, and whoever proves it to the end in singleness of heart, shall be witness with me herein, with a Cloud of witnesses that have gone before, who by this holy Faith have prevailed over the powers of sin, and entered into the holy Rest, who have not sought their own Kingdom but the Kingdom of Christ.

And only this pure Faith which works towards the appearance of Christ in all actions and sufferings, is that which orders all things in their place and time, and fits all Relations for his appearance therein to glorifie God, for God is not glorified in any thing upon Earth but in which the Son appears, who is the express Image and Glory of God, and in

whom alone he Reveals himself and the glory of his Judgements and Mercy, the Grace and Truth of God is in his face in whom ever he appears; And so every measure of the heavenly Faith works towards the heavenly appearance, and the earthly faith to the earthly appearance; And so Faith in God is that which works effectually by love to the Image and Life of God in this world, which is seen onely in his spiritual begettings, which being believed in and set above, shines forth in every measure shewing the vertue and glory of the Spirit of God; but the fained earthly faith admits of some earthly thing in the heart for its end, in love to which it works disobedience to the Spirit, and so comes short of the glory of God, for it cannot hold forth the fruits of the Spirit to glorifie God with an earthly lover in the heart, nor can one faith serve God and Mammon; so he that loves the things of this world is Gods enemy, whose faith withstands the appearance of Christ in his actions or sufferings, and so withstands the glory of God which therein should be manifest to all men, and this is that faith which ever of old hath put him afar off, yet gets the form and words to withstand the life and vertue; And of this sort they are of whom the Apostle speaks, having a form of godliness, but deny the power of godliness, who ever was the greatest enemies to the coming of Christ, being not of the Faith of Christ, nor of the Spirit of Christ, but being from below, withstands his coming from above to be brought forth in his vertue, or worshipped in his Spirit; this is Antichrist.

And this spirit and this faith it is that wrests the Scriptures to seduce from Christ, and destroy the way of his coming; and to that end what Christ really Commands to be brought forth of his life and vertue in real appearance, this spirit serves himself with a meaning, instead of serving Christ with real actual obedience; And so his birth is a meaning instead of the life of Christ, and this he sets to oppose that life, least it shouldd be born into the world; as for instance, when Christ saith in Scriptures, Him that smiteth thee on the one cheek offer him the other, and him that sues thee and takes thy coat, forbid him not thy cloak also, and him that takes away thy goods ask them not again, resist not evil, but but overcome

vercome evil with good, and love them that hate you, and many ſuch like Commands which Chriſt means really and indeed, and led an example in himſelf; and who ever receives the ſame Spirit, it moves to the ſame things as it grows in any, and being obeyed will bring forth the ſame fruits, to glorifie the Father thereof to all Generations, which Spirit waxeth not old, nor in its fruits barren, where it is really received in the Faith thereof and obeyed. But ſaith this other faith in the earthly ſpirit, Chriſt did not mean as he ſpoke, you muſt not take him litterally, thoſe words muſt have a ſpiritual meaning; and this ſpiritual meaning of his is to devour the life of this obedience both in Letter of Chriſt and Spirit of Chriſt, and to ſet up a ſubtle meaning without the life of Chriſt and contrary to his example, and this he will have to take place in all, both againſt the plain words of Chriſt his example in his walking, and the working of his Spirit in others; & if he cannot deſtroy this faith and fruit before it be brought forth, then his work is to render him a high Blaſphemer, in whom this Child is born and brought forth to light, and counts it high preſumption for any to witneſs the life of Chriſt in them by bringing it forth into the world, yet himſelf will preach Chriſt in him, and the Life of Chriſt in him, and the Spirit of Chriſt in him, and his body the Temple of God, &c. becauſe he finds theſe words in Scripture; but if any worſhip in that Temple ſo as to believe and obey unto life openly, that he cannot own without a meaning inſtead thereof, and ſo he ſets the form to deny the Power, and Chriſts Words he wreſts to deny his coming; And how long this faith hath profeſſed him to come (and his Life and Glory at his coming) in its own carnal Comprehenſions, many may witneſs: but is never like to receive him in the ſame Life and Spirit and Power in which he ever appeared, and ſo to that generation is he ever to come, but never preſent, further then to make a cover for ſins paſt and preſent, and an encouragement for ſin to come; and thus the devourer turns the beſt of things into a lye in all that believes him, that he may keep Chriſt and the Soul from their preſent union, which he could not long do but by conſent of the Creature, there being that of God in every one which daily draws

towards him, where it is not quenched by believing lies, whereby ſuch as receive not the Truth in the love of it comes to be damned, as it was in the dayes of old, and a ſtrait paſſage I have found into the way of Truth and life, which miſſeth all his ſubtle pretences, and I have ſeen his words true who ſaith. Few there be that find it, the enemy being every way ready to meet them that ſeek with a ſhadow, meaning, or ſome deceit to believe in ſtead of the ſubſtance, handling the Words of God deceitfully, uſing the gifts of God to withſtand the life of the giver, and turning grace into lacivious liberty.

And thus have I learned in the light of the world, that in my turning towards him at his reproof when I knew him not, and believing in his light whom I had not ſeen, I found that Faith given which did declare the righteouſneſs of God in him, wherein he perfectly walked upon earth, both in doing and ſuffering, which being turned towards, I found the propitiation that God had ſent forth, through faith in his blood to declare his righteouſneſs for the remitting of my ſins paſt, that God might be juſt, who could not have paſt by my ſins paſt, had he not accepted his ſufferings, nor I have had liberty from ſin paſt to have followed him, nor could I have been accepted therein, but in the faith and hope of the ſame righteouſneſs; ſo God was full in juſtifying, and his forbearance magnified towards me therein, and in turning to this righteouſneſs of his declared in the light of faith and hope, my face was ſet towards Gods righteouſneſs in Chriſt Jeſus to be attained for life and ſalvation for time to come to walk in, and ſo being turned towards God, all my ſins paſt was behind me, and Gods righteouſneſs before me, and ſo from henceforth was I to be found in Gods righteouſneſs walking in a meaſure of it, and in the faith and hope of the fulneſs of Chriſt and attainment of God for mine inheritance. And this great Redemption I found in Chriſt Jeſus at that day was in ſuch things as theſe following; As firſt his calling of me with his light, his holding forth to me his life and ſuffering, which was ſo holy that I could not but confeſſe to them, his turning me towards the ſame in hope thereof by believing, his begetting a mind in me towards that ſame life, and the in-

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creaſe of his light that way to lead me, and the ſetting of me free from the wrath of God for all my ſins of ignorance paſt, which elſe had laid upon me as a weight or chain, binding me that I could not have walked the way of his light, &c.

But I do not ſay, that if I turned to commit ſin again, that that ſin was caſt behind my back alſo, I learned otherwiſe, I found that ſin then before my face greater then the reſt, and ſtood in my way to God, and ſtopt me from following his light or growing in his life that I could no way eſcape it but by repenting of it, and receiving the juſt ſentence of condemnation in my ſelf, and bearing his indignation, till he that wounded me for it healed me again, which I never found but as I turned from the evil with my whole heart, and accepted the puniſhment till the Advocate did ariſe to intercede, whoſe blood I had trampled on, and whoſe precious life I had pierced, and his holy Spirit grieved, by turning away from his leadings.

Nor do I ſay that all my ſins which formerly I had committed, of which I had been convinced by the light of the world, when I was in the world before I believed it to be ſufficient, that they was wholly taken away as my ſins of ignorance was, for this I found that God in this was juſt and merciful, merciful in that he did not lay them all at once before me leaſt they ſhould have preſt me down that I could not have followed the light nor gotten any ſtrength, but muſt needs have periſhed under them had he not ſpared. And juſt I have found him alſo; for as they were not committed all at once againſt the light of his Spirit, ſo he hath at one time or other viſited for them, and laid them before me, yet not all at once, nor no way ſo heavy as thoſe committed after I believed, and gave up my ſelf to follow the light, and yet to an account he hath brought me for them; And coming to feel the terrours of God, I have learned to fear, and love, and have found the ground and riſe and deceits of that Faith that believes Chriſt to have taken away the ſins of believers paſt preſent and to come, with which many at this day make merry over the witneſs of God, and the juſt ſlain in them, and that Scripture I have learned without a meaning, if we ſin wilfully after we have received the knowledge of the Truth there remains no more ſacrifice for ſin, but a certain fearful looking

looking for of judgement and fiery indignation to devour the adversary, though none know how but he that comes to it, in the fulfilling, and then shall be seen he thats born of God sins not, and he that believes is born of God, but he that sins turns his back both on the Faith and birth thats towards Christ, and becomes adverse thereunto in his work what ever he sayes he believes, and this I have found an everlasting truth what ever men believe or imagine, that no longer then a man keeps his face towards the light of God, no longer is his sins cast behind his back, whether they be sins past, present, or to come, but if he turn from Gods righteousnes, his own iniquities will rise and meet him, both new and old, and in vain doth such believe they are then blotted out of Gods sight, whose eye shewes him his way in which he then walks and condemns him for it in his own heart.

Nor was the ground and root of sin removed so soon as my mind was turned by the light from sin towards God, but the motions thereof I found, and the lust seeking to go forth to its objects, to bring in to conceive sin again afresh; That ground was but removed as I grew in Christ and he in me, and as I came to learn him that was in the beginning before sin was, who was learned in faithful following and serving of his Spirit, in watching in Fastings in Prayers, and in all spiritual wrestlings, as I came to be led into with the light, in which Warfare I came to see the hardship of him that will be a souldier of Christ Jesus, and the baptisms into his death, the slothful servant and the faithful, and their reward and the Parables and figures of the Kingdom opened, as that Spirit grew in me which interprets the Scriptures in the life and opens the sealed mysteries thereof in their season, as they come to be fulfilled, and so I came to the gift of the Scriptures by inspiration, which onely profits to the perfecting of the man of God, which the man of this world not having learned, wrests to his own destruction, getting the words of them in the earthly part, before they be fulfilled in his heart through the Spirit, and such receive them not by inspiration, nor the gift of the Holy Ghost.

And in this journey I have seen the slothful servant overtaken with a fault which he had ouce cast behind him, and never intended to joyn to again, of which the diligent ser-

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vant is kept free, and I have seen the wages of each servant according to his diligence in that which he hath of God betrusted in him, and not by his own strivings in the thoughts of himself, his worth or wisdom; And in diligent hearkening and obeying of the Spirit have I found the right faithfulness towards God, though getting knowledge be highly esteemed with men, and I have found that as I have the Spirit manifest in me to profit withal, so the times of my profiting is onely in his hand, and my waitings upon him when he moves not is my reasonable service, and a profiting time to me as if he moved, though I see it not, and this I found a great cross to my hasty will, which indeed is the true worship in Spirit, which when I knew not this Spirit to hearken and bow to, and obey and observe in all things as his will leads, I worshipped I knew not what, and my fear towards God then was taught by the precepts of men, and I was not taught of the Lord, not being born of that Spirit; and so all the children of the Lord are taught of the Lord, and as many as are led by the Spirit of God they are the Sons of God, these Scriptures I then could read and understand without meanings, not by that which my wisdom taught me, but which the Holy Ghost taught me, and the Scriptures thus learned and received was no more a notion to be lost, but a possession, and I came to have an inheritance therein amongst them that are sanctified in all ages, & no subtle man could either steal them or change them, or any way beguil me of the Truth of them by wresting them, nor take away my comfort I had in them, my comfort and fellowship therein being in the same Spirit and life that gave them forth, and the Word of God thus grew and endureth for ever, and the Spirit of truth that leads into all truth endures for ever, and the Seed of God is one the[re] to all generations, and that is one which perfects the Spi[rits] of all Just men, and God himself is Judge over all, and leader of all by his own begettings in all that enter into this rest of the faithful, which remains to all his children, out of which false Faiths and disobedience shuts themselves.

And that which declares the righteousness of God for remission of sins past, and for an inheritance against sin for time to come, have I found to be Faith without falshood,

which Righteousneſs though in the Faith and Hope beyond declaring, yet inherited but as the vertues that are in Chriſt Jeſus comes to be received in the life of them. And that faith which hath not that Righteouſneſs for its ground and end, and the vertues and ſeveral meaſures of the growth of Chriſt for its life and increaſe, That I have found upon tryal to be a fained fancy after mans mind and not after Gods meaſures: And he that ſaith he hath Faith in God and is without the hope of this Righteouſneſs for his inheritance, Or ſaith he hath Chriſt further then he hath his Virtues for his life and growth towards this inheritance, when he comes to be weighed with Truth, will be found too light to ſtand in Judgement or abide the fire, or to dwell with everlaſting burnings; The tryal of that Faith will leave him without Faith, then ſhall it be read as it is written, *When the Son of man comes, ſhall he find Faith in the Earth?*

Who they be that are under the Law, and who they be that have made void the Law againſt themſelves, and who they be that are under Grace.

GRace reigns through Righteouſneſs, and the Law through Tranſgreſſion; and he that ſayes he is from under the Law, and the tranſgreſſor alive, he makes void the Law againſt himſelf, but is under it in the account of God.

For the Seed or Image of God being fallen, the tranſgreſſor is above to whom there is no Grace nor Life promiſed, who hath no true obedience but for ſelf-ends, upon this is the Law added till the Promiſed Seed arife; And a School-maſter the Law is till it bring to Chriſt, who of the Woman is made under the Law, who takes upon him the Seed after the fleſh, the Soul to Redeem from under the Tranſgreſſor, that the natural Plant of God may grow, ſo who can witneſs the Teachings and Chaſtizings of the Law to bring him ſo low till he come under the Seed, ſo as the ſeed be ſet above the head of the Tranſgreſſor and have bruiſed it, and ſo taken away the ſtrength of ſin, there the ſtrength of the law is taken away alſo; And as the Soul is raiſed up through the law, the law be-

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ing fulfilled by the seed through the Spirit, so it arises above the law into the Kingdom of Grace, which reigns through Righteousnes, and not by making void the law; for the Grace is to the Seed, and the Law to the Transgressor; and as these reign in the Creature, so is he under the Law or under Grace, for the Law hath power over the man of sin as long as he lives, then is the Seed of the Promise in bondage, but he being dead by which the seed is held Captive, the seed rises under Grace, which as it rises through the law fulfills it, and being fulfilled it loses its strength, as sin dies, and so hath no more power, the Law being the strength of sin till it be fulfilled by the seed through the Spirit; so he that is dead to sin is free from sin, and under Grace; And he that casts off the the Law while he is alive that sins, makes void the law against himself.

So he thats under Grace is dead to sin, and dead to the Law which is the strength of sin, and sin hath no more dominion over the soul, the power of it being subdued, which was the Law unfulfilled; but where the law is made void, the strength of sin yet remains, and the Law will overtake them in the end.

And he that learns this in the Death and Resurrection, and eternal life, shall in this work learn what the Transgression is, and how the law is added upon him; and how it is the strength of sin in him, but not in the seed, and what it is that makes the entrance through the law, and how Grace comes to abound where sin hath abounded, and to reign through Righteousnesse unto eternal life.

So where the Transgressor is slain, there the Law is at an end and fulfilled, and the natural Plant of God brings forth against which there is no law, but the law is against the man of sin, and the man of sin against the law as long as he lives, and power it will have over him, and one jot of it will not passe away till it be fulfilled; And he that would cast off the Law and make it void, is far from Grace, but in him that fulfills the Law doth Grace and Truth abound.

Of the Way of Life, from the Knowledge that devoures the Life.

WOuldest thou know the Way of Life from that Knowledge which devours the life; then be no longer as the wild Asses Colt, but take up the yoak of the Son, in whom thou sayest thou believest, that the life of Faith thou may feel and know; for only in the obedience is the life made sure to thee of what thou believest, and thereby is Faith and Knowledge made perfect.

But until thou attain power for obedience of Faith, thou art dead and knows but words, in which thy Faith stands without life which accomplishes nothing, but will arise to condemn thee when thy time is out.

Therefore in all thy seeking, mind that which worketh in a lowly mind, calling thee into the Obedience of what is there made manifest in the begettings of the Father, and not in the conceivings of the Brain, but in the Son; For in the Brain-knowledge the Boaster Rules who glories in the wisdom of words, but not in the words of life; but in the Obedience of the Son is the Father known and glorified in such as walk in the Spirit and not in the wind, whose praise is of God, and their lives hid with him from all knowledge but what is Revealed in the Obedience of the Son: So from man you may learn the knowledge of words, but the knowledge of life is only begotten of God; so he that hath the Son hath life, not of the disobedient Nature, for the only begotten of God is Conformable to him that begetteth him in all things through Obedience.

So feeling thy measure of the begettings of God, in it be obedient, and seek not to be above it in any thing, lest the enemy thereby get power in thee to puffe up thy mind in thy Knowledge above thy life, which devoures the life.

Therefore as thou feels Faith, Love, Meekness, Gentleness, Patience, or any Godliness move in the Spirit, therein become obedient with all diligence, and thereby shalt thou know the power thereof against all the contrary motions in thy flesh, so shalt thou learn the salvation of Grace unto life

eternal;

eternal, which thou canst never attain by talking or any other way but in the Obedience thereof, so shalt thou not receive the grace of God in vain, nor words without the working power of life, whereby the living knowledge of the Mystery of godlinesse will daily encrease.

For by Obedience of the Spirit is the soul purified from its darknesse and pollution, and made fit for the further manifestation of the hidden Mystery, and the receiving the fulnesse thereof, and walking therein; And so by the holy Ghost thou shalt be able to confess Jesus Lord over all powers in heaven and in earth, the opener of all secrets, and only revealer of the Father who begetteth, by whom thou becomes wise in thy knowledge unto salvation, not unto vain babling, whose words shall rise and Condemne them who glory therein.

But thou, if in Spirit thou hearken diligently and obey, shalt know that he who sometimes spoke by the Prophets doth now speak by his Son, the everlasting power of godlinesse, only begotten of the Father, and in all things like unto him, in whom he is made manifest; And the Prophets have Prophesied of Glory to come, but the Son declares the Father in the present life, according to the measure of him formed; and as he arises in fulness he opens the heavens and gives the inheritance thereinto.

An opening of Light to all sorts of Rulers and People that wait for the Kingdom of God, that you may not oppose him in his appearance, nor set up another to reign upon earth in his stead.

DO you say you seek God you Rulers and People, will you seek his face upon earth? or would you see his appearance to reign in righteousnesse? or can you rejoyce to see him manifest in Flesh? or do you love his Image who is the Father of Lights from whom you look for the Son from Heaven? then be not carnally minded in your expectation, least you know him not in his appearance who is a Spirit, and so oppose him as your Fathers in the flesh ever did, except

you

you be born of the Spirit you cannot see the Kingdom of God.

The Father dwells in the light and changes not, and the Son is the light of the World in his own Image, by whom he changes all things that are out of him, and overturns shadows and customs, and makes the world new; and in Spirit and power is his Kingdom upon Earth, and the flesh is the Vail with which he was ever hid from flesh and blood, but revealed in spirit to such as desired to know no man after the flesh to set up or to worship; And no man could ever say that this Jesus was Lord but by the Holy Ghost.

So with the light of the Spirit alone which sees through the vail is Jesus known to be Lord and King for ever, with which you may all see what you set up to be Lord and Rulers in your selves or over others. You that chuse Rulers, Judges and Justices, Mayors and Constables, &c. Do you see through the Vail to chuse Jesus in Spirit to Rule over you or over others? Is that eye open which knows the Holy Ghost, and what Vessell is filled therewith, that you may chuse him to Rule in his Kingdom? do you seek for that Spirit to chuse withal by which alone Jesus is known to be Lord? Then it is plain you seek Gods Kingdom in the face of Jesus Christ who is that spirit, which turning to, causes the vail to be taken away from all hearts, and will change you also into his Image by that Spirit as saith the Scriptures. So there was none to be chosen for Judges, Kings or Rulers in *Israels* Common-wealth but who had of this Spirit and Unction put upon them, and then the Lord Reigned over them in his Anointed, whether King, Priest or Prophet, man or woman; but when they chused Rulers like other Nations, then they rejected (not *Samuel*) but the Lord, that he should not reign over them. Now you that say you seek the Lord to Rule over you, and say thy Kingdom come, minde what you chuse to rule in you or over you, & with what spirit, least your practise oppose your prayers, and make void your daily expectation; do you chuse after the flesh as other Nations do, or do you chuse after the Holy Ghost? If you chuse after the flesh, then you set the vail betwixt you and the Lord, and Gods Kingdom and his Image you cannot see, and so you reject the Lord as other Nations do; but if you

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look through the Vail unto that which is within the Vail, then shall the vail be taken away from all your hearts, and you shall see him amongst you whom you wait for, and him alone set up and worship, and chuse him alone to reign over you who is near you, at hand to all that put not his day afar off.

So if you make Rulers like all the Nations, then after the flesh, they that are rich, they that are proud, they that are full of earthly glory, &c. Here is the earth set above, then the Vail is before your eye and you see not the *Lord*, that Spirit, nor do you set up Jesus to be *Lord* by the Holy Ghost; But if that eye be open in you, that can see through the Vail of earth, and all this deal of flesh and darkness to that which is within the Vail, even the Holy One in his Temple, him to chuse and set above in your minds; Then your eye shall see the *Lords* anointed and the King in his Glory, and he shall rule whose right it is in every heart, and your Governous shall be of your selves, and all violence shall cease, and shakings of Governments, the Government being upon his shoulders who is the Prince of all your peace, in the great & in the small, who shall reign in righteousnesse, and judge the people with equity for God and not for rewards, to whose authority every knee shall bow, and every tongue confesse for conscience sake, his Name being written in every heart will then be read, whose Kingdom is everlasting, and in spirit and power he reigns, and in spirit is worshipped in Heaven and in Earth, who fills all things with the presence of his Glory, and his Kingdom is near to all that can believe, *its within you* saith Christ, and he rules where he is not known (though not to salvation) who is made of the Seed of *David* after the flesh by the Word of God to all Generations, a King for ever according to promise, whose Kingdom the eye which the God of this World hath blinded is putting afar off, who sees not the *Light* of his Glorious Gospel though he be not afar off, but him in whom all things have life and being, either to salvation or condemnation, and this is the condemnation that light is come already into the World, which men who loves their evil deeds say is to come, and so looks for that without who is a Spirit within, and therein hath ever reigned more or lesse, but now is arising to his day over all the World, whose sound is gone out to the

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ends of the earth, and his light ariſeth in every heart, to life or condemnation, and ſome it leads into reſt, and others it pricks to the heart, and they kick againſt it and will not have it to rule therein, and to this day he is rejected of the builders, who is the firſt born unto God in Spirit bleſſed over all.

And now all ſorts of people who in truth wait for the Kingdom of God upon earth, with that which in you is of him, you may all ſee (if you keep that eye ſingle) when he draws near who is born of the Spirit, and when he is put afar off in his Government here below, when you behold in any manner of Authority, ſuch a ſpirit as is for God alone, looking to that of God in every man without reſpect of perſon or riches, and with a ſingle eye ſeeks to find out where that meaſure of God is tranſgreſſed in any, or where it is oppreſſed by any, and with that meaſure of God in himſelf ſeeks to ſet judgement upon the head of the tranſgreſſor, and to ſet free the innocent principle of God in all, which will not lead any to evil, then is the judgement of God and for God, and that of God is ſet above in all, that's he that's born of God; here the Kingdom of God is near, and as this increaſes ſo God draws near, and his Kingdom increaſes, and that of God in you all will anſwer thereto, and rejoyce thereat which waits for him, and that which is upright in every heart ſhall ſay that is the Judgement of God, and in that Veſſel is God on his Throne, according to the meaſure of that Spirit ſet up in Judgement, ſo is Jeſus Lord by the holy Ghoſt, known and bowed to.

But on the contrary, in what place of Authority ſoever it be, in which the Innocent comes for Judgement againſt the Oppreſſor who is too ſtrong for him, and ſo ſeeks to Juſtice, to plead his Cauſe and to deliver the ſeed of God that is burthened; And when he comes his Cauſe is not heard but is thruſt away (if not further enſnared) becauſe he cannot oppreſs that of God in him more, either by bowing to ſomething of vain Cuſtoms or Worſhips never ſet up by God, nor owned by his witneſs for Conſcience ſake; Or elſe becauſe he cannot hire his Judgement by feeding a Covetous Spirit which is for Rewards and not for God that he Judges, and ſo the Innocent

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ſoul is not relieved at this throne, but ſent away as an offender, from that place where he ſhould be eaſed and juſtified with the judgement of a free ſpirit, for juſtice ſake, doth not that of God in you all teſtifie againſt this, that judgement is here turned backward in that veſſel, and that Jeſus is not Lord therein? ſo the innocent heart is ſadned but not ſaved, and the Kingdom of God put afar off, and the Scepter of righteouſneſs not ſeen.

Wherefore Rulers and People, who ſet up fleſh in ſtead of the holy ſpirit to rule over you, the wills of men, the pride and glory of this world, or any viſible thing here below born after the fleſh; ſee what you chuſe and what you put afar off; and with that ſpirit you now chuſe you will never ſee the Kingdom of God, nor be able to ſay in truth that Jeſus is Lord; Its by the ſpirit of holineſs meekneſs and true judgement and works of righteouſneſs that Jeſus is known to Reign, and therein ſtands the ſight of his Kingdom and Lordſhip, in every heart, in every Court, and in every place of judgement to all generations, which you deny in chuſing the man of this world after the fleſh to rule in you or over you therein; And yet you ſay you look for him, and thy Kingdom come dayly, but deny him in the ſimplicity of his lowly ſpirit to rule for his own in all, as all your Rulers ever did, as you have read in words and now may read in deeds, the world by wiſdom knows not God, ſo that ſpirit chuſes its own to rule, but cannot receive him whom you ſay you look for.

And how ſhould any one who ſees the Kingdom of God, and where the ſimplicity of Chriſt is above, own that Kingdom, or worſhip that ſpirit and not betray the ſimplicity of Chriſt and give his honour to another. And if in the meekneſs of mind you did but weigh this, you could not think it ſo ſtrange why ſo many at this day (who have received the Kingdom of God in his lowly juſt and righteous ſpirit) chuſe rather to ſuffer death under that ſpirit of this world then to bow to worſhip it, or confeſſe that due thereto which belongs onely to Jeſus the Lord; neither would you ſay it was obſtinacy or contempt of Authority rather to ſuffer by the will of man then to rob

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the Lord of his glory & deny Christ in his Kingly office, and set up another in his place. And herein true wisdom may see that in so doing we resist not that power which is ordained of God, nor the person, but that spirit we testifie against by sufferings under, which God never annointed for a Saviour, holding forth the annointing as we have received for a witness against him, in the spirit of meekness, confessing our King in whom we receive power to suffer; so to us he is come and by the gift of the Holy Ghost we can say he is Lord, therefore to us there is but one Lord, though there be many so called whether in heaven or in earth, yet have we but one in all, both in heaven and earth, and him we know where ever he is by the gift of the Holy Ghost, and to him in spirit we confesse and bow, and the fruits of his spirit are manifest with the light of the world, testifying against all the works of darkness in all the children of his Kingdom. And to us he is born who is from above the holy Child, wonderful in Councel and strength, whose heavenly power and vertue takes our affections from all earthly objects and worship, whose name is *Immanuel*, and it is written in our hearts, and shed abroad into the world in our lives, and Christ Jesus is the end of our conversation, him alone to put on, above all to Preach by walking in him as we have received of that lively image of holiness and Truth, the annointed of God, and so we confesse him before men, who is the right Heir, in what vessel soever he appears, and the prayers we give to God where this treasure is found in the earthen vessel, and the hope of all our glory is Christ within, and the increase of his Government is Christ within, of which there is no end, and with that spirit is all righteousness established, the Kingdom of God upon earth, and Eternal life.

And where this is not seen, chosen, and followed, there men rule in their own wills, and where mens persons and riches is respected in chusing such, there the same is respected in judgement by such, and the Law of God is perverted, and the sword of Justice which should defend the cause of the innocent is laid by, and the fist of wickedness lift up against that which is tender of God in every conscience, and when this rules the righteous Seed mourns in secret, but wickedness

neſs reigns openly; And this is and ever was the ſtate of the Kingdom of God and the Kingdoms of the *Gentiles*, the one rules in the Spirit of Holineſs, and the other exerciſe Lordſhip in their own wills, choſen and ſet up not by the Holy Ghoſt, as you may read in the Scriptures concerning *Iſraels* common wealth, who when they wanted the ruling of this ſpirit they ſold themſelves under their enemies, but when this was their Judge they had a Saviour choſen after the ſpirit, not after the fleſh, what ever was the veſſel, the Spirit was their Saviour.

Moſes was a poor wandring Shepheard, yet in this Spirit a God to *Pharaoh*, and Saviour of *Iſrael*; *Samuel* a poor man who received no reward for judgement, and when they went about to chuſe another after the manner of other Nations they rejected God, who then gave them a King in his wrath; *David* a poor man not choſen by the outward appearance as man looks, but by the heart, by the direction of the Spirit, he was the Shepherd of *Iſrael*, and his ſeed of the ſame Election hath the everlaſting Kingdom of promiſe to all generations. *Eliſha* a plowman, yet by that Spirit was he the Chariots of *Iſrael* and horſmen thereof. *Deborah* a woman yet a Judge & deliverer to *Iſrael*. And too long would it be to inſtance in all ages how he hath ſet up his throne and ſaved his people in this Election, not of wiſdom, riches or worldly glory, but the poor of this world, rich in Faith, heirs of the Kingdom of promiſe, which you ſay you look for, but cannot ſee nor receive while you chuſe after the fleſh as the world hath ever done, who ſtill have bent all their wiſdom and Religion to keep the Heir out of his Kingdom, whom they have been looking for after the fleſh, but not believing in the light to give them a ſight through the vail to him that is born of the Spirit have reſiſted the Holy One, and choſen the murtherer, as did your fathers ſo do you alwayes reſiſt the Holy Ghoſt, and as it was ſo it is; that which is born of the fleſh is fleſh, and chuſes after the fleſh and worſhips after the fleſh, for it can ſee no further, it cannot ſee the Kingdom of God, and that which is born of the Spirit is Spirit, and chuſes after the ſpirit, and worſhips in ſpirit, and theſe are contrary Kingdoms, and he that is born after the fleſh perſecutes him that is born after the

ſpirit, ever did and ever will do, for the Scripture cannot be broken, which hath ſo ſaid and is now fulfilled.

And now you that are called Chriſtians, you read and Preach of this King Chriſt Jeſus and his Kingdom, what a One he ever hath been in his appearance upon Earth, by whom he hath been received and by whom rejected and after what manner he hath ever ſuffered, and by what power he hath reigned in all ages, and this you will confeſſe in words, but will you now receive him to reign in you? Or can you own his appearance where it is ſet up in others and not be offended therewith, is that eye open that knows him, or can you delight in him who was never like the world in his walkings? was not he ever poor as to this world, and therefore rejected of the rich and learned? lowly, and rejected of Princes and them that was high? was not his work ever to change ſhadows, and forms, and Religious traditions ſet up in mens minds above the life of Truth and leadings of the ſpirit, and to ſet up ſpiritual worſhip and obedience in its place? And therefore by the builders ever rejected and condemned, and his new work was ever fooliſhneſs to the wiſe, wherefore he bare the reproach thereof with patience; was he not ever meek and innocent and harmleſs in his converſation towards all men as a Lamb indeed, ſeperate from ſinners in life, yet ſeeking them to ſave out of ſin with the dayly giving up his life, &c? So he was and ſo he hath ever appeared on earth; now can you receive you King as he was you that wait for him? Or do you think he is changed? Is he now become proud and lofty in fleſh after the world, cruel and covetous and hard-hearted, ſubtle and crafty to deceive the ſimple, ſtrong and violent to trample on the helpleſs, doth the glory of his Scepter now ſtand in meats and drinks and fine apparel or great earthly poſſeſſions? doth he now come to take up his abode and delight in theſe things, who ever hath come to take the minds of his people out of theſe things up into the heavenly treaſure? doth he now delight in earthly glory, ſtrife and exaltation? Is the weapons of his Warfare now become carnal wherewith he overcomes his enemies? doth he now come with haling and beating, whips and priſons and cruel tortures to take the Kingdom of peace, who hath ſuffered ſuch things for-

formerly from the world himſelf, & will he now turn oppreſſor of that which is tender in Conſcience, and grind the face of the poor, or pervert the Judgement of the needy? Should he now be ſeen in works of this nature, were this to appear the ſecond time without ſin unto Salvation as he is promiſed? Sure the vail is thick over that heart who ſees not that this is not his Kingdom, Power nor Glory, nor his Image who is the ſame yeſterday to day and for ever. Yet is this nature above in many, and choſen to Rule over many who ſay they wait for his Kingdom, that eye being darkned with the love of the world which ſhould give the true ſight of his coming, the carnal mind thinks God to be like himſelf; But did you but honeſtly look into your own hearts, with that eye which puts a difference between things that differ in your ſelves, to know each motion of each Spirit, and each power, and the end and nature of its working, the earthly and the heavenly, you would ſoon be able to Judge of theſe two which ſo far differ in their fruits, and are ſo contrary in all things, and to own the right heir in his Kingdom; But while you ſuffer the god of this world to keep his throne in your hearts, by letting him captivate your minds and affections into earthly delights, it is not like he will ſuffer you to chuſe aright, nor receive another to reign in you or over you; the eye of the minde being blinded therewith, the light of the Goſpel cannot ſhine into the heart by which you ſhould chuſe, and which gives the knowledge of God in the face of Jeſus, nor that treaſure be ſeen or received in the earthen veſſel, as King either in your ſelves or others; but the wiſe in heart knows what they wait for, and when they ſee him they rejoyce with the joy of his Kingdom which conſiſts not in carnal things, nor comes with outward obſervations, but whoſe coming is within, and whoſe Kingdom conſiſts in Righteouſneſs, Peace and Joy in the Holy Ghoſt, bleſſed be our King for ever, and bleſſed are they who put not his Kingdom afar off.

And therefore you Rulers and People of all ſorts high and low, this word is to you, and this day is to you the day of the Lord, ariſe and receive your King into his Kingdom, that he may receive you and eſtabliſh you therein; the Lord is at hand, he is near to all that call upon him in truth and righteouſneſs.

To you Princes, Judges, Juſtices, Mayors and Conſtables & all ſorts of Rulers who are in the place to Govern, the Lord is at hand, he is near you all, the Kingdom of God is within you, the Principle of God is within you, with which (if you mind it) he will break the yoak of the oppreſſor within you and without you by the ſword of Juſtice, that's his Kingdom upon earth, put it not afar off, let it ariſe in your hearts, ſet it up above the will of man, let it ſhine in your hearts, let it ſpeak in your Courts, that which is of God in you all, which Judges juſtly and with equity; lay by your will, your pride, your covetouſneſs, and all that's above that Spirit of meekneſs in your minds, and make room in your hearts for the Holy Ghoſt, that thereby Jeſus may be Lord in you and over others, that you may know him to whom Judgement belongs, to be in you; you need not ſay who ſhall aſcend into Heaven to bring down Chriſt from above, or who ſhall deſcend into the deep to bring up Chriſt again from the dead, for he is nigh you, and you may feel his witneſs in Spirit, and his Word is in your hearts, the Word of Faith, the Word of Righteouſneſs, that therewith you may all know him, who ſtandeth in the Congregation of the mighty, to Judge among the Gods, who Judges not unjuſtly, nor accepteth the perſon of the wicked, but that with him you may deliver the Poor and Fatherleſs, and Judge the cauſe of the Stranger, wherein they are oppreſſed, that's his Kingdom, and that's the Word of Faith and the Word of Righteouſneſs that leads to it.

And if this be ſet up in your own hearts to love it more then gifts and rewards, perſons or earthly glory, then is the Lord near you, and his Kingdom is above the earth in you, and your work will be to ſet it above the earth in others, and ſo the Kingdom of your Father who begets this in your hearts his Kingdom comes, as his Will is done upon earth as it is in Heaven, where all obey him, there is the Kingdom his, the Power is his by which you Judge, and the glory is his of your Righteous Judgement, now and for ever if you therein abide; And thus ſhall you be of the obedient Children to that of your Father in you begotten, who ſay and do, who pray and practiſe, and not like the Scribes and Phariſees and

Lawyers,

Lawyers, who ſaid and did not, who made long prayers but devoured the poor and needy, and Judged not the cauſe of the ſtranger, but laid heavy burthens upon others, and bowed not thereto themſelves, who could not believe in the light, nor receive Chriſt within them, though he told them the Kingdom of God was within them, and his Word had no place in them, who was filled with pride and wilfulneſs; ſo they had loſt the Key of knowledge, the Key of *David*, to open to them the way into the annointing, whereby to know *Davids* Lord to reign in Spirit, which hath the Promiſe of *Davids* Throne for ever; So when they loſt this the Kingdom departed from *Iſrael*, and the Prieſthood alſo; and he ſet up his ſign to the Gentiles, preaching the Kingdom of God to them that were afar off, and they that were not a people came to the Kingdom of his annointing, and that great Myſtery that had been hid from ages was opened thereby to the Gentiles, which was Chriſt in them the Hope of Glory, and Kingdom of the Father.

And now you that are called Chriſtians, and are making great Declarations, what a glorious Kingdom the Kingdom of Chriſt will be at his coming, and what holineſs and righteous Government, and many high things and great glory you look for, &c. But above all the reſt how are you eſtranged, who are gone out again from the annointing to look for this without you, while you reject it within you? Was Chriſt within them that great Myſtery that had been hid from ages, which by the hearing of Faith was opened to the Gentiles, and was the Hope of Glory to them (even Chriſt within them, whom the Apoſtles preached, warning every man and teaching every man that they might preſent every one perfect in Chriſt Jeſus, the Hope of Glory within them, which Faith the Jews not receiving, loſt their King and Kingdom?) And is your hopes without you, as the Jews was? Is that the Hope the Apoſtles preached to the Gentiles, or that which enters within the vail? Is there not a vail drawn over your hearts again, whilſt you read this in Scriptures? And have not you loſt the Key of knowledge, who are gone out from the annointing in your hopes? Have you not loſt the Key of *David*, which ſhould

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let you ſee *Davids* Lord, in which the Kingdom of God is eſtabliſhed for ever? Did God ſwear this to *David* after the fleſh, or to *Abraham* after the fleſh, or to any after the fleſh? Then how is his Kingdom everlaſting? Or why did he ſay the fleſh profits nothing? And why did the Apoſtle ſay, they deſired henceforth to know no man after the fleſh, no not Chriſt himſelf? Fleſh and blood paſſeth away, but this Kingdom is everlaſting; ſo him whom the Apoſtles preached in Spirit by the receiving of the Holy Ghoſt, wherein they were to grow up to his age and ſtature and appearance, him you reject in ſpirit to be the hope of your glory and kingdom, and wait for a Government after the fleſh, and ſo ſhut up the great Myſtery of godlineſs which was opened, and the Kingdom againſt your ſelves, which Myſtery is not after the fleſh, but God manifeſt in fleſh, Chriſt within the Hope of Glory, and this Myſtery was ever ſhut with carnal expectations, but opened in the Spirit, as it was ſo it is, who denies the Spirit to be Lord ſhuts up the Kingdom.

Wherefore ariſe out of the fleſh you Rulers and People and receive your King, long hath he been rejected and thruſt out of the Throne of Judgement, for which you have no Peace nor Eſtabliſhment; Why will you not turn to him who calls you in Spirit, what a ſhame is this that you are called Chriſtians, and know not your annointing Chriſt in you? What Chriſtians and without Chriſt, Chriſt not come? What do you Rule withal, and diſcern with, and Judge with? Is not all that reprobate who knows not Chriſt in you? But if you know a Juſt, a Holy, a Righteous Principle of Spirit in you that is of Chriſt, ſet it up and you ſet up Chriſt, bow to the Holy Ghoſt and you worſhip in Spirit, and thereby you ſhall ſay that Jeſus is Lord, ſet up his light in your hearts and his day will ariſe to you all, for there muſt the day dawn and the day-ſtar ariſe in your hearts, which will give the knowledge of God near you, and true Judgement near you, and that which Rules over ſpiritual wickedneſs near you, which all muſt bow to who receives the Kingdom of God, honour God in your hearts, ſet him up in your hearts, let him be Judge in your hearts, and firſt receive his Light and Judge-

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ment there, before you pass Judgement upon others, least you in judging others before men condemn your selves before God; *David* had little thought he had done that, when he said, he that had taken his neighbours lamb should surely dye; and you may soon do the like if you go out from the Spirit and Judge before you receive Judgement in your own hearts, and see all be clean there first, then is your Scepter established in Righteousness, and your Judgement in Truth, which is the Scepter of the Throne of *David* in Spirit, which condemned *David* in flesh, and will condemn you in the flesh if you sin against it; and that is his Kingdom, and he is King for ever, who in Spirit condemns sin in the flesh, and for this end is he manifest, that the Righteousness of the Law may be fulfilled in all who walk not after the flesh but after the Spirit, which comes in his Name who went away after the flesh, that the Kingdom might come. And if you receive your Authority and Judgement in this right Principle of God, it will Judge for God in all, your selves and others, and it will fit you to be Mediators betwixt the Offender and Sufferer in all, and you will see what it is which transgresseth and what is transgressed, and the nature of every offence to pass an equal Judgement accordingly, and this is of God and he loves it, and where that of God is pressed not to clear the oppressor, but to Judge the oppressor, and set that of God which is innocent free; and here with that of God in your selves you Judge for that of God in all, and set that of God above the oppressor in all, which oppressor is not of God in you nor in others, but is to be Judged, and for the Law and for the Sword, but against that of God the Law is not; And here is Gods Kingdom already near and not afar off, where God is all in all, and the Righteous reigns, and the power that is ordained of God, the Soul is subject to for Conscience sake towards God in Heaven and Earth; and that of God in every Conscience shall answer to your Judgement and Authority, and God shall set you up therewith as a terrour in every heart above the evildoer, the murtherer and traytor, and the arrows of the Almighty shall stick in the hearts of all that seek to undermine this Government, for the Kingdom of God it is, in which he

Rules, who cannot forget himself, nor hath this Kingdome been taken from any who once received it thus, till they go out of it themselves, by suffering or setting up another to rule above that measure of this Just and Innocent Principle of God.

And if you receive this Kingdom from Heaven in love of it, then shall you receive your Judgement from Heaven also, and your Law to Judge by, and God shall make you rich towards him in Righteous Judgement, and towards his People, and a discerning Spirit will he give you in this Annointing to know hard matters that are hid from flesh and blood, which you shall receive in secret and bring forth openly, and all shall hear and fear, and praise the Lord for you; and you shall no more go to the Heathen to learn Judgement whom the Lord hath removed far from him, nor shall you uphold those Laws by which the servants of God hath suffered formerly in the times of Popery, nor shall the Statutes of *Omri* be kept and observed, nor follow the wayes of the house of *Jeroboam*, for you have seen what God hath done concerning them, that you may fear to follow them; But you shall have your Laws from the Law-giver Christ Jesus, and your Judgement from the Father of Lights, whose Ministers then you are, to whose sword that of God in every Conscience shall answer, which is written in every heart, and which every heart shall fear to offend, when they hear that the Lord hath raised him up Judges as at the first, and Counsellors as at the beginning, and the Heathen shall hear and fear, and come to you to learn Judgement, and Righteousness shall arise from amongst you to the ends of the earth, & the break of Gods day shall be with you first, as to you it is first tendred if you be not found unworthy to receive him, and he shall make you as a head in Counsel, and the first born of all Nations unto God shall you be if you receive him, wherein the blessing of God is bound up by an oath, and his strength upon earth to all generations.

And this is the love of God to you all once more, The Rulers of these Nations, from the highest to the lowest, that love might open your hearts that the earth hath shut and sealed, that you might come to a feeling of your everlasting

eſtabliſhment, and that your fears may ceaſe in an endleſſe union betwixt Chriſt your King and your own Souls, to the dread of all your enemies, and eternal praiſes lift up to him, indeed, who hath ſcattered your enemies many a time for you, and all their dark Plots brought to light, that you may love the light wherein is your Salvation, and not Plot in darkneſs againſt his innocent ones, as your enemies do, but with hearts open and naked receive the truth, which condemns all the deeds of darkneſs in you and in them, leaſt he bring your Plots and ſecret Counſels againſt the innocent upon your heads, as he hath often done to your enemies, for he will avenge the poor, though long he ſuffer with them and in them; and this is now ſeen concerning you, as was formerly ſeen concerning them, of which they were warned in words, and witneſſed againſt in ſufferings long before it came, who are now broken as a Potters veſſel, and cannot be made whole, but what ever they do, breaks them more; And now are you warned and invited in love, who ſees before you this day what God hath done concerning them, and ſuffered concerning you.

And I am bold in the love of God to ſend this to you all wherein there is a Seed of God, and I know there is that of God in you which will anſwer to the truth of this; and the Scriptures witneſs with me alſo, ſo I am not alone, but by two infallible witneſſes every word is eſtabliſhed, either to life or condemnation; and my prayers to God is and ſhall be as long as this of God in me hath breathings, that you may receive the Kingdom of God which is near you, through that ſpiritual Light and Key that opens the door of your entrance thereinto, that you may come to be eſtabliſhed in the Covenant of God and not of man, and that you may not reſiſt the Holy Ghoſt, as hitherto you have many of you done, not kick againſt that which pricks you at your hearts when you are told hereof, leaſt you be broken in the end, ſo as you can never be healed, which is near at hand to be broken or eſtabliſhed, as you receive God or refuſe him, who hath long waited upon you that now are, and with much patience is he finiſhing as large a Teſtimony of his ſuffering and forbearance among

you, as ever was ſince the world began, though it be little ſeen where the light is rejected, which the longing of my Soul is, may be for the leading to Repentance, that you may be eſtabliſhed after all this ſhakings in that which cannot be ſhaken, otherwiſe the moſt miſerable Wo that ever was will come upon you, your Profeſſion of Chriſt being the greateſt that ever was ſince the beginning; And his Oppreſſion anſwerable, under which he ſuffers in all places of the Nations for a teſtimony that the Kingdom is near you, whether you will receive him or refuſe him, whoſe life in meaſure is now manifeſt in mortal fleſh, and the light thereof ariſeth in every Conſcience to lead or condemne.

A Candle lighted, to give the ſight of the good Old Way of God at his Coming from the wayes that now enſnares the ſimple.

A Voice in the Wilderneſs cryes aloud to all you who are talking of the Lords coming, prepare his way, make his paths ſtrait, make way for the Juſt to come to Judgement, make him way in your ſtreets, he comes not in a Corner, nor is he kept in the ſecret Chambers, but openly in the ſtreets of your great Cities, where iniquity is committed openly, whoſe Cry hath gone up before the Lord, and he comes to ſee whether it be ſo indeed as the Cry hath been; And behold here is no room for the feet of his Servants to paſſe, in whom he comes; The antient paths of Peace are broken up, the Sea hath broken its Banks, it rages and ſwells exceedingly, and the good old Wayes are grown like a wilderneſs, they are filled with heaps of Rubbiſh, ſo that the Stranger cannot paſſe who hath no habitation in the Earth, our ſtreets are become as *Sodom* which God overthrew, who can ſee and not lament? How are the paths of the Juſt devoured? How is Bryars and Thorns grown over the way of the Righteous, which takes hold of the upright what way ſoever he turn, if he

come againſt ſin? So the Innocent cannot paſſe if he come in the Name of the Lord; All hath freedom but the Heir and ſuch as he ſends before his face to prepare his Way; Swearers, Liars, Drunkards, and all deceitful workers are become Freemen, have free paſſage, and every one brings forth without fear; but he that departs from Iniquity and teſtifies againſt it, is beſet about with them all, as a Sheep in the Bryars, what way ſoever he turns his bonds are increaſed. How is true Judgement driven into a corner, and wickedneſſe come into the ſtreets, which riſes up without fear againſt him that Reproves it, for Violence hath got into the Seat of Equity, and hath framed Miſchief by a Law, and hath turned Judgement backwards.

Should not Truth have its way amongſt you Profeſſors, and righteous Judgement paſſe upon its Enemies where they are found, and plead its own Cauſe againſt Iniquity? But he that letteth ſtands in the way with his Weapons to devour him that is more Righteous then himſelf, and no man is able to reſtore to the upright his path, Or can he redeem his own way but through bloud? Shall he condemne Iniquity and not be a prey? Or ſhall he reprove ſin in the Gate, and not be taken in their Dragg? And when the Innocent is caught in this Net, to whom ſhall he cry for Relief and not encreaſe his bonds? Or who will plead his innocent Cauſe and not betray him? If he would Appeal to Juſtice, he cannot come at it, nor doth Judgement ſit in the Gate; Is there help in the Houſe of the King, or will the Houſe of the Prieſt plead his Right? Or to whom may he commit himſelf with ſafety whoſe life and Faith is held in a pure Conſcience? Or in what Court can he appear without offence? Are not Snares laid in lower places, and on the Mountains a Net ſpread? And do not theſe daily catch men? Search if there be a man left that is valiant for Truth upon Earth, who for fear or favour will not winke at Oppreſſion, or that dare faithfully ſtand by him that comes in the Name of the Lord to reprove ſin openly, who is he that hath not laid Riches, or Honour, or ſome piece of Earth in his own way to ſtop his feet from the path of uprightneſs, and ſo is every mans Arm become

too short to relieve the Oppressed, or to open the way wherein the Innocent may serve his Maker without fear? Or the Just to proclaim the Holiness of God without danger, in the way that God shall chuse, and not man; Or for Judgement to come forth into the open places where wickedness is most acted; Or for the lively witness of the Lamb to arise against his Enemy in the good old Way that he hath chosen to all Generations?

Ah! How is the Antient paths forsaken of men? How have you left the good old Way of God, and chosen wayes of your own against your own souls? How long will it be ere you try your wayes with the truth that you may return to him who is come to require the paths of Judgement and Righteousness and Truth, that the meek may possesse his Inheritance of old, and that God may walk in his own seed as he hath said, *I will dwell in them and walk in them, who comes as the lightning.*

Behold you who are crying against new Wayes, you say it was never well since there is so many new wayes, you are the men and your wayes are the thing you complain of, and why there is so many of your wayes is because *Babel* is confounded, and many Heads and Horns are lifted up to fulfill that number as is written of them to withstand the way of the Lamb, and to fight against Gods appearance in his heritage; who all are set against the way of God as at this day, which is but one to all Generations; was not this his way of Old which is now rejected, and which is become so odious in your eyes? Was not this of Old the pure path which you now say breaks your Peace? Search the Scriptures which testifie of God and his way in his Servants of Old, and how he then passed in his redeemed ones, chosen vessels for himself, to make his power known against opposers, as you may read in Scriptures, trace the steps of his Servants in whom he walked, and see how far you have erred at this day.

Was not this his way in *Jeremiah*, who led him into the Gates of *Jerusalem*, and through the streets thereof, through him declaring against sin there abounding, and to pronounce Judgement to follow; did not he lead him into their Temple,

and

and therein told them who went thither to worship that they trusted in a Lye, who cryed the Temple of the Lord, but had made it a Den of Thieves by their wicked wayes? Did not he lead him down to the House of the King, and there told him, That if he would not amend his wayes his House should become a desolation? And which of the false Prophets did he not Reprove openly by him? Was not this his Way then? And what became of them that would have stopt him? Did not he speak words in *Amos* against the Wickedness of their King, Priests and Worships, that the Land was not able to bear? Did not he lead *Jonah* through the streets of *Nineveh*? And in which of the Prophets did not he thus walk in, and some received him in his way, and turned from their own wayes and found Mercy, and the rest that rejected him was destroyed in their own wayes in which they blessed themselves as at this day? Now read these, and read what you now oppose in your Streets and Steeple-houses, and Markets, and let that of God in you be judge if you be not of such as now say, Depart from us we will have none of thy wayes? Also search your Gospel if you can receive his way therein which changes not, Did not he come in Christ, and in his Apostles as a wanderer to and fro, without a certain dwelling place, to Preach Repentance and amendment of life, and the light of the world, from City to Village, from place to place, which way you now call Vagabonds? And did not he enter their Temples and Synagogues, Schools and Markets, and all their Places of Worship and Concourse where Sin or false Worship was acted, and there Disputed and testified against their whole way, and called them to the way of God, and this was his manner of walking in them, even in times of their Worships, and in the greatest Assembly of Meetings & Markets, which to you is become as Gall and Wormwood, and you call it Disturbance and Peace-breaking.

Was not this his way in such as knew their bodies to be his Temples, and in whom he walked and spoke the words of life, and Judgement, and Truth; his way by which he overturned the World, leaving all without excuse against the day of wrath which was to follow where he was rejected, his way by which he

he called many thousands out of false Worships in which they were settled (as you are) and their Souls deceived, but this was his way to Salvation, which was not their way (as he hath said, my wayes are not your wayes) yet was there no other way for them to be saved, wch is the same at this day to all that receive his coming, and to all that resist the Holy Spirit in his Temples, as did your fathers so do you saith *Steven* to such as worshipped God in outward observations, but denied his way and worship in Temples made without hands, these resisted the Spirit that spoke in his Saints, these resisted the Holy Ghost, resisted the Way of God, as do you, read and consider, *Steven* was full of God, the Spirit spoke in him, they resisted him, they called him a Blasphemer, they stoned him by a Law; here was Gods Way, and their way, now try your wayes whose work is to resist the Spirit and Light within, which hath filled the hearts and mouths of his servants to cry against sin; mind what you resist.

Had not God come in this his own Way to seek and to save by his appearance in such vessels as he had prepared of old for that end (whom in time he filled with himself, as they stood in need, in all conditions to pass with him through all hardships and crooked wayes of the wicked world, from place to place seeking a Seed to himself) what had become of the Saints of old, which was covered with darkness, till he came thus to appear to them holding forth his light, and his life and glory in vessels prepared, to shew forth his vertues and the riches of his grace, not onely in declaring in words, but also in power to suffer for his Name long and hard Tryals, with much patience and meekness, in all which they became signs to the world, and lively witnesses of God to his own in every Conscience, whereby the Seed of God in many gathered strength to arise out of darkness and come to Judgement, and by their sufferings waxed confident in the Faith, that it was the eternal God that they had seen preached, and that was in them who thus suffered, and did not receive their words as the words of men, but of God who was with them and in them in all; And this his Way was not onely to receive such as came to him, but with danger of life went in to their Assemblies and publick places to bring them out of the claws of the

the Devil, who beat ſome in their Synagogues, hailed ſome before Rulers, caſt ſome into Priſon, who ſuffered great afflictions to bring ſouls from under this dark power, and in all this God was afflicted with them, and by his own Spirit brought them out, and this was his way of ranſoming and redeeming, and of bringing to *Zion* as you may read of old; and thus by his Spirit and by his working in them did he work wonders and ſignes, and was a witneſſe againſt the whole Body of ſin, overturning falſe wayes and worſhips by a way they knew not, nor did the World know it was he until he had brought to paſs his work upon them, having thus gathered out his Seed from amongſt them, who then ſought to ſtop his way as you do at this day; and what was their end?

And in this way was the Churches of Chriſt gathered even by blood and ſufferings, and tumults, and beatings, and mockings, and whipings, and all manner of cruel uſage, fighting with beaſts after the manner of men; and by the patient ſufferings of Chriſt in them were many recovered out of the ſnares of the Devil, which had he not ſought them in this way, they had lived and died in blindneſſe; and this was the way in which God gathered the Churches, (which you who oppoſe this way would imitate) and in this way was the miſtery of Godlineſſe and the miſtery of iniquity revealed, and the Kingdom of Chriſt known upon earth, and in this way came the Scriptures of the Apoſtles and Prophets of which you talk, and would turn to oppoſe this way, like them who read his coming in the Prophets, and would have ſtopt his coming in Chriſt and the Apoſtles, ſo do you ever reſiſt the way of the Holy One, and yet in words you pray for his coming, but having erred in your hearts from that light which ſhould give the knowledge of him, you know not his wayes, but have in your imaginations ſet a new way for his appearance, every one in his own form, but all think you are doing him ſervice to ſtop his old way by force.

Ah fooliſh people (and full of wit) will you call on him to come to judgement and ſtop his way with cruelty? is not the day of the Lord darkneſs to you who deny the light? Gods wayes are not yours, nor his thoughts yours who are

vain therein; will you hedge up his way againſt him? will you ſet Briars and Thorns before him? and ſhall not the light of *Iſrael* kindle a fire amongſt you? ſhall not he go through and tread you down, and with your own tear you as a Lyon from whom none ſhall deliver?

Was it not thus with *Iſrael* when they builded Temples and increaſed their Altars, and multiplied their Sacrifices? and what was the end, was it not all to ſin? for thereby they ſtrengthened themſelves againſt the way of the Lord in his Prophets, and bleſſed themſelves in their worſhips, & ſaid no evil ſhould come upon them, for they made many prayers, but their hands were full of blood, for the beſt of them were become as a Bryar in the way of the Innocent, and the moſt upright as a Thorn-hedge in the way of his Servants, in whom he appeard againſt their back-ſliding evils and falſe worſhips, but they werd not ſo to their own Teachers, for them they fed fat, and gave gifts, rewards and hire to them; ſo having got Prophets of their own in their way, then they joyned together, and one cryed peace to another, and when God came to break that peace in his way, and to tell them it was not his peace, then they all joyned to hedge him out, and made a wall againſt him of their own righteouſneſſe which they daubed up with their increaſe of Sacrifices and falſe worſhips, ſo they ſaid they were innocent people, ſaid ſo, and Prieſt, and Prophets and Rulers ſaid ſo, for they had trimed their own wayes, ſo they ſaid they ſhould have peace, and he that told them truth then became their troubler. So having covered themſelves with this garment, they could ſhed Innocent blood boldly, which was found in the skirts thereof not by ſecret ſearch; and what became of all this? did their own wayes ſave them in the end? did not innocent blood out-cry the multitude of their Altars, till there was no remedy? ſo he beame their enemy whom they called their Redeemer.

So now read your wayes at this day and meaſure them in Truth, and ſee what it is you are hedging out, who it is, and what is his meſſage againſt, and what is his manner of coming, and your manner of oppoſing, that ſo if it were poſſible you might come to ſee a glimps of the old way and of your own

work;

work; is it not he that comes to cry out againſt that which is wicked in your ſtreets, and falſe in your worſhips, that's become your enemy, and breaks your peace, whom your hedge cannot ſtop nor your wall keep out? how many bryars and Thorns are ſet againſt him at this day to take hold of him if he do but open his mouth in your ſtreets, what *Law* new and old there is to make him an offender for a word in your Temples; how is he beat in your Synagogues, haled before Rulers and caſt into Priſons? how is the Scriptures fulfilled upon you, and his witneſſe doubled againſt you manifold over, above all your forefathers of whom you read, and yet you ſay you are innocent, you are no perſecutors but for liberty of Conſcience, they were perſecutors that ſo uſed him in the Prophets and in the Apoſtles, and in *Queen Maries* dayes that ſo uſed Martyrs, &c. but cannot ſee your work of the ſame nature, which *Queen Maries* Laws are far too ſhort for you to accompliſh, but with many additions thereto are you in much fury driving on to deſtruction, yet having trimed your own way, ſay you, we are Chriſtians and have a Goſpel Miniſtry of godly men, &c. But what Chriſtians? did ever Chriſtians count it a breach of their Peace to reprove ſin in the Gate or where ever it is committed? did Chriſtians ever caſt into priſon, or count it diſorder to diſpute in their Synagogues in the time of their Worſhip? did they ever make a Law to whip ſtrangers who asks them nought, or to force people to ſwear againſt the conſcience? and many ſuch things are now done which in the time of the Apoſtles the heathen came far ſhort of, which now is filling up all againſt him whoſe coming is ever as a ſtranger in the earth, and what hedgings here is at this day to keep him out from his own is plainly to be ſeen, and that he ſhould not have liberty to ſeek up his loſt ones in high-ways and hedges, Markets and Steeple-houſes; how have you heightned your walls higher then your fore-fathers? and what daubing is at this day againſt the way of God from which your own wayes cannot ſave you? for the way of God is perfect and will endure to all Generations, wherein the upright walks and ſinners falls in oppoſition thereto.

But how ſhould you know his way who denies his light within,

in, seeing they that rebell against the light never knew the pathes thereof; you are they who have erred in your hearts and therefore have not known his wayes, and how should you have peace or enter into his rest, for you that denyes his light and resists his Spirit in your hearts must needs be offended at his coming in your streets, so you have set your selves against him and he hath set himself against you as at this day, and therfore it is not with you now as it is was when you were in the work of making him way to walk in tender consciences, and you will find him arise more to cross your wayes as you seek to stop his way, you have begun to walk contrary to him, and he is beginning to walk contrary to you, and unto you is he become an enemy; so take heed what you do, for till you return will he watch over you for evil and not for good, and the more you trime your own ways to withstand his way, the more will he discover the blood of the innocent in your skirts before the Son, till all may see you are no Christians nor what you Professe, but open enemies to God and his people,& your hands full of blood; Wherefore be not rash you headie people, you that are but looking for his coming in outward observations, are witnesses against your selves that his way you have not yet learned, though you have read of it yet you know it not, and will you appoint him a way, and call it his way, and will he own it, who comes a way you have not known nor can believe if you be told it? it would be your wisdom to stand still every one and cease from your own wayes, and wait in the light, which onely gives the knowledge of him and his way, which light shines in the heart as saith the Scriptures, and the Kingdom of God is within you, and he whom you oppose is a Spirit and comes a spiritual way to cut down spiritual wickedness; so to the Spirit of light turn that you may see to prepare to meet him in his own way, and not to set your way to oppose him, that he should break you to pieces.

The living God glorified in his Temples, the true worſhippers that worſhip him in Spirit and in Truth.

NOw glory to God in Heaven and the thouſands of his Saints doth confeſs him upon earth, who bear his Name and teſtimony againſt the world, who have ſtill put his coming afar off, who have not that which they profeſſe in them, but tell of great things which they have not, who are without God in ſpirit, and his worſhip in ſpirit, ſuch as Chriſt ſaid worſhipped they knew not what, and ſuch now worſhip they know not what, who worſhip that they have not, and profeſſe him they poſſeſſe not, without God in the world, in whoſe heart there is not God, who are not the Temples of the living God, but to this day worſhip in Temples made with hands, as thoſe who reſiſted the Holy Ghoſt ever did, and how ſhould ſuch be holy veſſels, holy men and women? what ſhould ſanctifie where God is not, and what ſhould lead where the ſpirit is not, but the blind eye that leads into the ditch? and what is like to govern where God is not in his throne in the heart, how can ſuch but be filled with unrighteouſneſs who retain not God in their knowledge? ſo it is not ſtrange to the children of light who with the eye of God are guided to ſee the whole world lie in wickedneſs, and to ſee ſuch things acted againſt God in his Temples now, by ſuch as are without God as ever was, ſo the Scriptures are fulfilled as you may read; And ye holy in heart rejoyce, and lift up your heads towards the day of Redemption, and own your generation here on earth that you may be gathered to the Fathers with that which comes from above, and that ſpirit which perfects the juſt, and caſts out the unjuſt, where are the dogs and Adulterers and ſuch as know not God, and where the hearts are gathered to the Fathers in God there the earth is bleſſed, whoſe God is the Lord, who have received the ſpirit from on

high, and are filled with the Holy Ghoſt, As *Stephen* was who ſaw heaven open, who was full of God, whom the great Profeſſors ſtoned, who was full of wroth, and yet ſaid they looked for his coming from Scriptures, yet like mad men run upon him and deſtroyed his Temple, ſo he deſtroyed their Temple which they thought to uphold, who reſiſted God the Holy Ghoſt, becauſe he had no place in them, who could not receive the light of the world, nor his word could find place in them, but in ſuch as they caſt out it found place, whoſe bodies were the Temple of the living God, as he hath ſaid, *I will dwell in them and walk in them*, and *Enoch* walked within, with God in ſpirit, and was not, And *Iſaiah* God had wrought all his works in him; And *Jeremy* was full of the fury of the Lord; And *Ezekiel* was the ſon of man; And *Daniel* had the Spirit of the moſt High God the Spirit of light and underſtanding; And *Paul* had the Son of God revealed in him, the ſame that he Preached, and ſaid they that knew not Chriſt in them were reprobates, & he that is joyned to the Lord is one Spirit; And to *David* the Lord ſaid, *thou art my Son this day have I begotten thee*, and *David* declared it, and the Saints were begotten of God, and partakers of the Divine nature, and confeſſed the Father and the Son in them, and that the Son of God was come and had given them an underſtanding, which they that looked for him to come without, underſtood not, who beat him in their Synagogues and ſhamefully intreated him, becauſe they knew not the Father nor the Son, but ſaid he was to come; And they that had the Son had Life, and the reſt was children of wrath, filled with wrath, and ſo the Father and the Son ſupt with ſuch as had them, and the Lord was at their Table and they fed with him in his ſufferings and blood, and the reſt made a large Profeſſion of him, but fed at the table of Devils, and theſe grew great in violence and ſtrong to devour and ſhed blood, and the other excelled in meekneſs and patient in ſuffering, and here were they ſeparated into life and death never like to meet more.

And here now may all read the worſhip in ſpirit in ſuch as know God in ſpirit, and the worſhip in Letter in them that have

have not God, & know not what they worſhip, and theſe know not what they do who know not what they worſhip, and the Son of God ſaith, *Father forgive them, they know not what they do*, who ſaith they worſhip they know not what, who worſhip not in ſpirit, who worſhip in their thoughts of God, but not the Spirit of God in poſſeſſion and knowledge, who think they do God ſervice to kill and deſtroy the Temple of God, becauſe they know not him in themſelves that is worſhipped therein, as Chriſt hath foretold, and muſt be fulfilled at the coming of the Holy Ghoſt; And when God deſcends from heaven to walk on Earth in his Temples, and to require his worſhip to himſelf out of all Sects and traditions, this is his entertainment from all that look for him in obſervations, whoſe coming is within, and his Kingdom is within you.

And now to you he is come of whom you have been long talking, and in that way he appears among you of which you are Preaching; The *Jews* had but the propheſies and ſhadows to know him by reading without them, but you read and Preach in words of the lively pattern in ſpirit, and have heard of the ſame Life and Teſtimony which now he bears againſt you in his Temples, and when he comes you cannot receive him who ſuffers the ſame things among you. Oh *England* how wilt thou ſtand in judgement, what wilt thou plead for thy ſelfe, when he ariſes to judgement, whoſe Teſtimony againſt thee is drawing to an end? what will be thy excuſe, and who wilt thou ſay thou took him to be, who now endures ſuch contradiction againſt himſelf, ſuch haling, beatings, ſcourgings, and mockings, and baniſhings, impriſonings and death, without reſiſtings? haſt not thou heard of him before he came, that thou might have known in this thy day the things of thy peace? haſt thou not read of him that is ſent to ſeek his loſt, in Temples & Synagogues, in Markets, and where the greateſt of the people be, in which manner he now appears, & being refuſed of the rich, gathers the poor in the high wayes and hedges, & yet hath no where to lay his own head, haſt thou not heard of the everlaſting way of his walkings in Prophets and Apoſtles, & his pilgrimage in their bodies upon earth, who

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was ever a ſtranger in the world at his coming from heaven? what ſpirit wilt thou ſay this is which hath conformed ſo many at this day, who was amongſt you like wolves to devour others, now to ſuffer the ſpoiling of their goods, and torturings of their bodies, and taking away their lives without ſeeking the leaſt revenge, wilt thou at that day ſay thou had thought it had been the ſpirit of the Devil, as many of you now doth, though in your conſciences otherwiſe convinced?

Alas for thee, how art thou wept over at this day? And what a lamentable ſorrow hath many of the Lords ſervants for thee, whom thou haſt caſt in holes and priſons for their obedience to God and teſtimony of their conſcience towards God in them, whoſe patient ſufferings, and unparaleld cruelties are no more valued with thee then if they were dogs? and this hath gone throughout thee from the leaſt to the greateſt till there be very few left which are not wholly hardned, ſo that to hear of theſe evil dealings exerciſed upon the innocent doth no more enter your hearts, then the rain enters a rock; wherefore our ſouls are troubled for you and our hopes concerning your healing grows dayly leſs, and our ſufferings in the Lord Jeſus dayly greater, haſting to the full, and what will you do in the end thereof? Or whom ſhall we take to witneſs for you? or may you be compared with any that ever hardned themſelves in theſe wayes and eſcaped deſtruction, that our hopes might revive and our prayers not ceaſe, did ever any thus deny the life of what you Preach in words your ſelves, and which ſome of you have in meaſure felt and ſuffered for, and have been anſwered in by the Lord, and your eyes have ſeen the vengeance of the Almighty, and how dreadful it hath been both upon Kings, Prieſts and Rulers for reſiſting? Ah how much better had it been for you never to have known theſe things, which you have ſeen, read and Preached, then now that they ſhould be fulfilled upon you to the uttermoſt? how well had it been for you had you been as thoſe you call heathen, rather then to Profeſs Chriſt and thus act againſt him at his coming, even in the ſame way your ſelves Preach him?

Alas, alas, what hath the innocent done, why he thus is uſed among you? doth he cry againſt ſin, againſt pride, againſt

falſe

false worships, against corrupt Rulers, corrupt Teachers, corrupt Lawyers, &c. And with much meekness bears his witness against these evils in you for a testimony of light to your words, whom he hath lifted up in wrath and zeal and judgement against the same things in the persons of others? and will not this arise against you of which you are witnesses all in one generation? But say thou he breaks the peace, and breaks our Law, and is unmannerly, &c. But was he not ever so accounted, and is he not now in the same way he ever walked? what would that peace do for you (could you keep it whole) which is broken by reproving sin and deceit? Is there any peace to the wicked from God? & will he keep that Law which will not give him liberty to Reign in his Temples, and to lead his people by his Spirit? or will you plead that Law against him in judgement when he comes to deal with you, who should know his Law written in your hearts to limit you, and not your Laws to limit him, nor your manners must not bind the conscience where he is known to be King? and this you know is truth and have pleaded it against others, and now cannot own it, will not the Laws of Christ and the manners of Christ of which you read in Scripture agree with your Government and peace, who calls for his Kingdom to come amongst you, and profess to rule according to Scriptures? how will this stand at that day when you must not be your own Judges, nor by your own Laws? And why is he counted your enemy seeing his appearance now is in love to give you light out of this (for your Eternal salvation) against which he will certainly come in Judgement to condemnation? Have you not heard of the love of the Father to the world, who sends his Son to lay down his Life therein for a light to the world, that whosoever believeth therein might not be condemned? can you read and confess this life laid down in the Prophets, in Christ, in the Apostles, in the Martyrs, and in all in whom this righteous blood hath been shed from *Abel* to your time, and can you not say they were blind Priest and People who could not see this innocent sufferer in his several appearances? And what will you say of your selves, seeing the same testimony is before your eyes,

but not received? was ever his ſufferings ſo increaſed in ſo little a time, and for ſuch little fooliſh things (as your ſelves calls them) which though they ſeem little yet much innocent blood hath been ſhed, and this life is laid down dayly in many? And why ſhould you count that ſo little, which your brethren count dearer then their precious life? Is there any thing makes it ſo but the tenderneſs of the one, and hardneſs of the other? But ſay you, they are guilty of their own blood to ſuffer for ſuch fooliſh things, but who is their executioners? do not you ſuffer fools dayly, they ſhall witneſs againſt you, that there is ſomething in it more then folly? have you not read that God chuſeth the fooliſh things of the world to confound the wiſe, and baſe deſpiſed things to bring to nought things that are, and weak things to confound the mighty? and can you read and Preach this and not ſee it fulfilled nor underſtand without a meaning? then take heed how you call that fooliſh which God hath choſen to lay down his life in for a witneſs againſt the murtherer in the wiſe men of the world, will you call that fooliſhneſs whereby the myſteries of God comes to be manifeſt, and that which he hath choſen to declare himſelf in openly in his Temples and his worſhip, his ſervice, and his ſuffering long in meekneſs, and the Devil in his Temples, with his ſervants, his pride, his raſhneſs and cruelty, and to lay each open to the ſimpleſt heart by their fruits, which have been long covered with words, but now every one that knowes a Wolfe from a Lamb may ſee and cannot be deceived? will you call this little which diſcovers ſo great a depth of deceit ſo cloſely hid, and opens the painted Sepulchres, and ſearches the heart of the deceitful, laying it open to your ſelves and others, which elſe you could not have known nor believed if you were told it? could many of you have believed the prince of pride had ruled in you til you ſee him act you in cruelty on your brethren becauſe they cannot worſhip you? or could you have believed that the murtherer had been there till you proceed to caſt into priſons your brethren & keep them there till death for theſe little things? And theſe things ſome ſuffer under you for a witneſs, and the reſt are ſpared (though that ſpirit would have none to live) that the Scriptures may be fulfilled, Satan ſhal caſt ſome of you into priſon, &c. And

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are not theſe things manifeſtly laid open to your ſelves and all that are not willingly blind, and alſo the contrary Spirit of Chriſt Jeſus where theſe things are patiently endured? And will you call this fooliſhneſs, which thus leaves all the world without excuſe, and prepares all for righteous Judgement? many had little thought theſe little things ſhould have opened ſuch great ſecrets, or this folly have confounded ſuch wiſdom, when a ſubtle ſpirit hath been ſome years getting knowledge, and words and Religion to make himſelf fair without, that others may believe him to be a ſuffering Saint, and one of theſe little things ariſes in his way, which diſcover him to be a devouring Wolfe in a moment; may not the wiſe then truely ſay the weakneſs of God is greater then the wiſdom of men, and God hath choſen fooliſh things to confound the wiſe? And now the Scripture is fulfilled to your face whether you (ſeeing) can perceive or no, and the rock of offence is laid and the ſtone of ſtumbling though he be refuſed; And he is come whom we have looked for, in the thouſands of his Saints, and the head over his Church, and his body he is preparing dayly that the Fathers will may be done in Earth, and that he may take vengeance of them that know him not, nor will receive his teſtimony, who will not believe his light that now ſhineth, but take pleaſure in unrighteouſneſs, though he be come after their own Preaching, and many are his witneſſes at his day; glory to his brightneſs, and let the Son ariſe and Reign for ever in whom alone the Scriptures are now fulfilling, and the builders reject him, and the wicked make prey upon him where he turns from iniquity, and the ſpoiling of goods is ſuffered joyfully, and the havock is made of the Church, and he is taken from priſon and from Judgement, and the reproach of many he bears, and the back is given to the ſmiter, and he that ſues at the Law for the coat may take the Cloak alſo, & he that would have the Hat take the head and body alſo without reſiſting, and prayers and tears is ſhed for them that hate and deſpitefully uſe him, and goods are taken away and not asked again, & this is our beloved, and this is his voice, and his ſheep knows it, and follows him, and thus it is written of him, and thus it is now read, and glory to him that liveth and Reigneth for ever, who was and is, and is come.

TO THE
RANTERS.

WO unto you Ranters of all ſorts, the day of your torment approacheth, your cup is almoſt full, your time draws near an end, you are fed, you are grown full for the ſlaughter, your ſwelling is reached up to Heaven, and the burthen of the Innocent & Juſt one in you cries on high; above all people you have dealt evil with the Lord, and treacherouſly betrayed the tender proffer of his Spirit, you have murthered the babe in the womb, and he hath not reſiſted but intreated; How many gentle reproofs hath he viſited you with? And with what Love and Faithfulneſſe hath he followed you from one of your evils to another, calling to you in ſecret, in ſeaſon and out of ſeaſon, before the act of your wickedneſſe, in the act of it and after you have done it? If by any means he might have overtaken you and prevented your ruine, and won you again, that he might have done you good and ſaved you from the paths of the Deſtroyer, all wch is written where it cannot be rooted out againſt the day of vengeance, although you have done what you can to ſtop the mouth of Gods witneſſe in you, and to ſtifle the Juſt leaſt he ſhould reprove you, or give you light in your dark by-paths, wherein you have walked towards the Lord as wilde Colts and fed Horſes, refuſing his teachings or corrections, ſtrengthening one another againſt the faithful witneſs of Truth when you have been wounded therewith, and have belied the Lord, and ſaid it is not he, and if it be he let him make me better, and I cannot make my ſelf, and if the Devil be in me let him caſt him out, and that ſin and Righteouſneſſe is all one to God, and many of you openly denying God, and much more ſuch blaſphemies out

of

of you hath proceeded; all which the Innocent Lamb hath born ſince the day he firſt invited you, and the Juſt Lord who is in the mideſt of you hath ſeen it, and of you he will take revenge for the Innocent Ones ſake, whom he will eaſe of his enemy.

Oh the terrible day that I have ſeen approaching towards you, and the miſtery that is coming nigh when you ſhall be dealt withal, as you have done againſt the Meek and the Holy Seed, which hath ſtirred in you unto life, which you have betrayed and murthered for your luſts, treacherouſly have dealt and treacherouſly will you be dealt withal; then ſhall you know that there is a God of Power and Judgement when you ſhall be as a mad Bull in a Net, and the Fier of God underneath you, then ſhall you chuſe death and it ſhall flie from you, who have refuſed the way of Life and puft at it, and you who have ſcorned the Light ſhall know Chains of Darkneſſe: Ah how have you mocked at reproof, the Lord hath heard your light anſwers, and hath borne your mockings, and you have made him to ſerve under your luſts, he is oppreſſed and grived, and broken with your whoriſh hearts, and you have made heavy the burthen of the meek and lowly, againſt whom you have ſported, and have not conſidered that all this is againſt your own Souls, and to make ſtrong Bonds for your own Necks, which you muſt know and feel when the juſt ariſes to plead againſt you for all that is written againſt you; Verily dread is upon me when I behold your end, and the way you have to goe, and how few there are to be ſaved; Alas for you, how have you heaped deceit and filled your Veſſels with that which the Pure God abhors? You have eaten and drunken your own damnation while you have ſerved your luſts, you have choſen deceit rather then Truth, and therewith ſhall you be deceived when you look for reſt, you have got words and ſought out cunning waies to ſtop the way of judgement in you, therefore is your cup become full for condemnation from the Lord God of power, you are filled with the names of blaſphemie againſt the moſt High, yea it is written, *He hath marked you out, he hath ſet himſelf againſt you, and while you are building a Wall of falſhood, is he preparing deſtruction, and is watching over*

you for evil and not for good, and your wall you have made of cunning deceits will ſtand betwixt you and Salvation, and keep you from finding the place of Repentance.

And you high-minded Profeſſors alſo who have gotten the wiſdom of words, and have preached high things of God and Chriſt, which in you is not wrought nor fulfilled but is a lie; this will be required at your hands with Truth, and your own words ſhall ariſe againſt you in judgement, and when you ſhould come to him that ſhould anſwer in your behalf, your Wiſdom and Knowledge which you have got in that Nature which hath oppreſſed him, will ſtand in your way as thick Darkneſſe which you cannot remove nor paſs; then ſhall you curſe your God who hath ſet you on Preaching Words above Life, and lies by which the Spirit of Truth in you and others have ſuffered and been denied, and Gods Witneſſe lie waſte, and been reſiſted in its gentle Calls, Motions and Reproofs; All which a juſt hand and unreſiſtable will bring upon you, in that Day when Chains of Darkneſſe hath compaſſed you in the Horrible Pit.

Deceipt Diſcovered by its Fruits.

YOu that call the Children of Light Blaſphemers and Seducers, and many evil Names you give out to People againſt them, becauſe they Preach Chriſt the light of the world, and Chriſt for Righteouſneſſe and Perfection, &c. Hear what Blaſphemy, and Seducing and Deceiving is, and who are the Deceivers.

They were Blaſphemers who ſaid they were *Jewes* and were not, and this was *Blaſphemy* in Gods account, *To profeſs in words, what they were not in works*, Rev. 2. 9. And they were *Blaſphemers* who ſaid, *He that wrought the works of Righteouſneſs was of the Devil*, Mark 3. 22, 28, 29, 30. And *James* ſaid, *They Blaſphemed*

Blaſphemed that Holy Name by which the Saints were called, who drew them before Judgement Seats, and Oppreſſed them, Jam. 2. 6, 7. And *Saul* Blaſphemed in perſecuting for Conſcience towards Chriſt. Now this God calls *Blaſphemy, Falſly to take upon them the Name of a Jew, ſeeing the* Jewes *were to be a Holy People to the Lord, and to bear his Holy Name before all the World in Righteouſneſs and Truth, and the fruits of his Spirit; which Name they who had not the Life did Blaſpheme, by taking the Name of a* Jew. And Chriſt calls it *Blaſphemy, to condemne the fruits of that Spirit to be of the Devil.* And the Apoſtles calls it *Blaſphemy, To hale before the Judgement Seates, and perſecute the Poor that God had choſen out of the World.* Theſe were the old *Blaſphemers* in Gods account; and their Children be in the ſame ſteps till this day, and therein the Truth finds them, and uncovers them.

So come to your Rule, and be tryed as you are in Deed, and not in Words, in Gods account, and not in your Own: This is the *Blaſphemy*, to ſay, *You are Chriſtians, and are not*; to ſay, *You are in Chriſt, and are not*; to ſay, *You are of God, and do the Works of the Devil that old Murtherer and Perſecuter*; to ſay, *Such as do the Works of God are Blaſphemers, and to Oppreſs your Brethren for Conſcience ſake:* And this *Blaſphemy* exceeds your Fathers, by how much the Name of *Chriſt* excels the Name of a *Jew.* Will you bring forth the abominable Fruits that God hates, and cover them with the Name of Chriſt, and father them upon the Spirit of Chriſt, and ſay you are in Chriſt, and Redeemed, and Baptized into him, and have Communion in him, and get up Likeneſſes, and Imitations from the Letter to cover you with in a nature contrary to Chriſt; And is not this the Height of Deceipt and Blaſphemy?

What is the Name of Chriſt, and the Redemption of Chriſt, the Death of Chriſt, the Baptiſm of Chriſt, the Reſurrection of Chriſt, the Communion of Chriſt, and the Words of Chriſt become a Cloak for the Works of Wickedneſs? And doth not this *Blaſpheme* his Name, his Words, his Spirit, his Ordinances, and his People, and all his Holy Things, and cauſe them to be *Blaſphemed* amongſt the Heathen, and through-

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out the World? But to Preach Christ the Light of the World, and to Confess him in us, so far as we feel the power of his Spirit taking us out of the power of Sin, and Conforming us to himself, and to bring forth the Fruits of his Spirit in Truth and Righteousness; this doth not *Blaspheme*, but in such he is Honoured, who shew forth his vertues and walk in his Spirit, such exalt his Name; This was *Pauls* work when he had left off to *Blaspheme*.

Now come to your Rule and be tryed, it tells you who are Christs, and who are Antichrists, Deceivers, and Blasphemers, and they are known by their Works and not by their Words; It saith, *They that are Christs have Crucified the flesh with the affections and lusts: And if Christ be in you, the body is dead because of Sin: And as many as have been Baptized into Christ, have put on Christ: And as you have received Christ Jesus, so walk in him: And he that saith he abideth in him, ought himself so to walk, even as he walked: and ye are all one in Christ Jesus: And if any man be in Christ, he is a new Creature, and all things are of God: And he that saith he knows Christ, and keeps not his Commandements, is a Liar:* And this is the *Blasphemer*, who covers himself with the words of Truth, but is an enemy to the Life.

Now here is the testimony of Truth, lay it to the testimony of your lives, and measure your selves therewith, and we will measure our selves therewith also; And let Truth judge the Deceiver, and Liar, and Blasphemer by his fruits, and where he hath his Seat. What will Truth say where Covetousness is found? Have such Crucified the Affections? Have Proud men Crucified their Lusts? Have Wantons Crucified the Flesh? Have Swearers, Liars, and cursed Speakers put off the body of Sin? Or is it dead where these works are alive, Where there is Envie, Strife, Suites and Contentions? Is this to put on Christ, or to be all one in him? Where Flattering, Scorning, Back-biting, and Slandering is, and the Vessels filled with such Wickedness, are all things of God? And are such Baptized into his Death, or planted into his Resurrection? And are not they *Blasphemers* who Persecute others for Conscience towards God? But to Preach Christ to be the Light of the World, and the Hope of

Glory

Glory in the Saints, our Life, our Righteousness and Perfection, and to Suffer for it is not *Blasphemy*.

Now here is your Measure, and with Truth are you measured, weighed, and tryed; Your Baptismes, your Communion, your Redemption, your Death and Resurrection, and your life Eternal; And in the light you and we are seen, and with the life thereof you are found (who bring forth these fruits) to be under the power of sin, unredeemed, and out of Christ the life, deceiving your own Souls and others of the righteous Inheritance amongst them that are Sanctified, and blaspheming the holy Name of Christ, and grieving his holy Spirit, by professing that in his Name which you have not, and by your evil deeds acted under his Name whereby it is polluted, which was not given for a Cover to such Works.

In this Holy Name of Christ hath God placed his Covenant and Life, and in these Holy things did Holy men and women meet with God, worship him and dwell with him in Spirit, as his house, in which he was seen and walked; And are these now become a cover for a Den of thieves, a habitation and hiding for all the abominations now acted in the world? Is not this the height of Blasphemy and Deceit, thus to prophane his Holy Name, and turn it into a lye, as though all these abominable things were therein, or that he owned such as live in them?

Now lay your words and your works in the true Ballance, and weigh them with the Words of Life and Power of his Name, and measure of Truth and Honesty, and lye not against the Truth; But you that are under the power of these wickednesses, and in bondage thereto, who see (and are not ashamed to say) you cannot but commit these abominations while you live, do not lye against the work of Christ, in saying he hath Redeemed you, when you are yet in this bondage; neither count his blood an unholy thing, in saying you are washed, nor his Work imperfect, nor mix it with the work of the Devil; but give to each his own, that thereby they may be known, and in what Name every thing is wrought; For now is Truth come to try you, and he is ap-

pearing who will have his own, and nothing but his own, under what pretence soever. Now is the Heir of Righteousness come to seek the fruit of his own; stand still you that use those high words against others, and see how the Lord is dealt with amongst you at this day; Did not he plant a Holy Vine to bring forth to himself of his own Nature and Image? And have you let this be over-run with weeds while you have been asleep in your sloth and idleness, cares & pleasures of the world, till all be filled with bryars and thorns, and corrupt plants that now are spread and bring forth? And now the Lord is come who is the light of the world, to seek fruits of his own, and will you hold him forth these cursed fruits, and cover them with his Name, as though they were his, and seek to force them upon him whether he will or no, and fall violently upon him if he deny them?

Now if this be not so, what means this, That when any one in his Name is sent to reprove sin in the Streets or Markets where it abounds, and in the Name of Christ to Declare against false worships, never set up by him (which hath been his manner in all his appearances) and to call for what is his own, and to deny the works of the Devil, that presently all is in an uproar, and a tumult raised, pulling and beating, and haling to Prison, beaten in Markets, beaten in your Synagogues, shamefully intreated in your Streets, and all for no other offence, but because he calls for his own, and denies what is not of him? Doth not this Blaspheme that Holy Name by which they are called, and which your selves profess? Teacher cryes away with him, and tumult cryes away with him, its not fit he should live. And what usage he receives from you in his members is openly seen, and God is daily bringing your works to light. Now let the wise in heart, who can discern the signs of the times, read, if the Parable be not fulfilled upon you Husbandmen; And will you guild this Cup over with fine words, forms and professions, and call them Deceivers and Blasphemers, who in love to your Souls and obedience to Christ tells you of it, and testifies against it, in all long-suffering and patience? Who will be found the deceivers and the deceived, when your guil-

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ded covers comes to be pulled off, and you must drink of the Cup your selves as you have filled: and this is certainly near at hand to come upon you, and you are hasting towards it apace, your Cup is almost full, and with the light are you seen; Hath not the Lamb set up his Testimony against you almost in every place of the Nation? How many Towns have you in which the Innocent have not suffered violence for crying against sin, in the Name of Christ, calling for the fruits of Righteousness? How many Prisons have you that do not speak your cruelty? How many Counties have you in which Innocent blood hath not been shed, which daily speaks? How many of your Synagogues have the Children of light born witness in against your evil wayes, wherein they have been beaten, haled, pulled and punished? And all this you drink up as a thing of nought, and are yet thirstier then at first; Are these the works of Christ, or of the old Murtherer?

Wherefore cease to Blaspheme, for you are measured by that which will not lye, and with your own Rule are you found in the works of the old deceiver, and the old persecutors; and in their Opposition and Blasphemy against the Holy Spirit, where it testifies against your evil deeds. So seeing you are found in the works of the old Persecutors, and in their nature, take to you their name, for that is truth, and will be your Inheritance amongst them; and cease to Blaspheme the Name of Christ by taking it upon you to cover these abominations, and hide your sin from your own eyes, and so deceive your own Souls, and others that are blind; but who comes in the Name of Christ, comes in the light to prove you openly, and sees you, and gives light in the life of Christ for all to discern betwixt the Lamb and the Wolf, by their nature and not by their cloathing.

Christ is the Holy annointing wherewith all that are in him sees out of these things to be led, and every appearance of his from *Cain* the first murtherer till this day declares these to be the works of the Devil, and by works of a contrary nature doth witness against them; In which life he is the light of the world, who though he be in the midst of Gods Throne

(ſeen ſo to his own) yet as a Lamb ſlain amongſt theſe unclean beaſts, ſhining forth in the life of Meekneſs, Holineſſe, Patience and Long-ſuffering, enduring all things from his enemies; which light and life, though to the wiſdom of the wiſe world it appears poor, baſe and contemptible, and therefore by the builders rejected; yet it is full of Grace and Truth, and hath power with God over the Devil, and all theſe his works, and by Faith in his Name, and by the vertue of his Nature, all that are in him bear his Teſtimony againſt the worlds works and nature: for in that Name is Gods Covenant of Life and Peace, and the Ark of his ſtrength and ſafety in the great deſtruction that is to come upon the world for theſe things: and he is ever at the Arm of Gods ſtrength, and ſits at his right hand in heavenly places, and with him to gather and ſave his Elect from the ends of the earth; and by his ſufferings to redeem them from under theſe ungodly powers, and to break the bonds of iniquity; and therefore they who are gathered into this Name, holds it as a Holy Power, and dare not Blaſpheme it, but ſay, Let every one that nameth the Name of Chriſt, depart from iniquity, which Name to ſuch is Salvation, and ſtrength, and righteouſneſs, meekneſs and peace.

Ah blind people, that have eyes and ſee not', What is become of your profeſſion of Names, your Forms and Ordinances, and how is God departed out of all (as to you) and your houſe is become deſolate, and where light, truth and peace ſhould dwell, its become a habitation of devourers, a place of Owls and Dragons, and night birds, and beaſts of prey? ſuch ſpirits rule in all your holy things in which you truſt; You cry the Name of Chriſt, but ſee not, nor is your eye annointed; you cry the Name of Jeſus, but are not ſaved from your ſins; you cry Chriſt is your King, but have not Peace; you cry great is the Lord with your lips, but the Devil prevails in your hearts, and carries you captive at his will, contrary to the Will of the Lord; So you have got the words of Saints, but the life you have loſt; ſheep in words, but wolves in nature; and ſo are in the gall of bitterneſs againſt ſuch as retain the power of what you profeſs.

Now

Now are not theſe vain words you truſt in, which doth not ſave? This is the deceiver you tell on, who makes people believe in a lye, and now he is found in your own boſom; bleſſed be the day which hath brought his works to light, glory to God for evermore. Wherefore let not your own thoughts deceive you, and lead you to caſt upon others that which in your ſelves is found, but leave your vain and evil thoughts of others, and Judge your own ſelves with the light of life, and meaſure your works with truth, and not with thoughts; Did not they that perſecuted the Prophets think they did God ſervice? And they that perſecuted Chriſt thought the ſame; and they that perſecuted the Apoſtles and Saints of old knew not that they perſecuted Chriſt Jeſus, but thought they did well to puniſh Hereticks and Blaſphemers; and they that ſlew the Martyrs were of the ſame ſpirit, and ſo of the ſame mind. And now come to your ſelves and your thoughts in this your work, which is the ſame at this day, and many of you have the ſame thoughts, though ſome of you act clearly againſt what you ſee, and ſo exceed all your fore-fathers; and now ſee who are Deceivers and Blaſphemers, and where the Lamb is led to the ſlaughter.

Ah you Teachers of theſe Nations, ſhould you thus have uſed your liberty you had given of God from under the dark power that ruled (in part) in the Biſhops, underwhich ſome of you ſuffered? Was it not then in your hearts, that if you had but liberty, you would go on to the rooting out of the reliques of Popery, and Idol worſhips, and perſecution? Should you not have gone on with ſingleneſs of heart, as you had liberty, to the end? Then had you been faithful to God and the Nations; then had you been as openers of the Holy Pathes for men to walk in, and breakers of oppreſſion, and men ſhould have called you the bleſſed of God; then had you not inherited this curſed thing ſet up by your fathers the old perſecutors and oppreſſors (whoſe children you are now found to appear) then had you not bin at this day found fighting for their fat benefits which ſpued them out; ſuing your People for Tithes, pigs, geeſe, ſmoke, and ſuch like traſh, haling poor people to Priſon, and ſpoiling their Houſes

and Lands for your bellies: you had been at this day in a more honourable work then raking in these Dung-hills. The Lord should not have needed to have called your own hearers from under your elbows, and sent them against you into your Meetings to Declare your shame openly, and to cast this dung in your faces, laying open your deceitful works and worships which falls so heavy upon you, that you have not strength left to stand before the guilt thereof, nor have any defence, but either to fly, or cry out to the earthly powers to help you against him who is now become your Adversary. It was not thus with you while you were sufferers for standing faithful to what you then knew of Gods new work. I appeal to that of God in your own Consciences, if then a silly boy or girle, or man or woman had asked you a question concerning your Doctrine or Manners, if you would have used either your feet to fly, or your hand to smite, or cryed, away with him, Officer take him to Prison, Magistrate make a Law against him. Queen *Maries* Acts were then abomination to you; you had then another Weapon, even a measure of the Spirit to inform the weak with meekness, & to convince gainsayers; But then you were sufferers your selves for your Conscience, and so the Case is changed with you, and the Spirit also, as far as the sufferer is from the persecutor; Onely here the deceiver keeps you blind, in that you keep the old form you then had, but possessed with another spirit; So your sticking in the form hath deceived you of the suffering Spirit, and the Power of meekness, which had you been led by the Spirit of the Lamb, you had been at this day in the fellowship of his sufferings, not tormenters of those that are. Have not I heard some of you in publick Declare, That if a Church had persecution in it for Conscience sake upon any account whatsoever, it needed no further Tryal to prove it to be of the Devil, and not of the Church of Christ. But since the same person (though no mean one of account amongst the finest sort of Teachers) have commanded them to Prison who came but into the Synagogue, and spoke not one word. Alas for your Souls! how are you fallen under the cursed thing, that you should be they who are left to fill up the measure

ſure of what the Biſhops came ſhort of. Ah! how are you to be pittied? Will not your cutting them off riſe againſt you? And will not God avenge their blood upon you, ſeeing you have condemned their perſons, but juſtifie the things for which they were cut off, by adding manifold thereto of the ſame nature. God is Judge this day, and his light in your hearts, how you have dealt with him & his Inheritance, whom you ſhould have led out of theſe things, going before them into the Kingdom of God; but are now found in the work of gain-ſaying ſuch as are coming out of darkneſs into light, neither entring your ſelves, nor ſuffering them that would. So let truth for ever ſtand upon the head of the deceiver and blaſphemer, and let ſuch as are ſeduced by them be therewithal delivered. And bleſſed be the Lamb for ever, whoſe life is this day become a light to devide the Sheep from the Wolves, that he may come to Judgement.

THE END.